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National Anti-Slavery Standard.

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Pro-Slavery.

In this Department we give place to such extracts from the Pro-Slavery Press, North and South, as serve best to illustrate the character of Slavery and the spirit of its champions and apologists.

THE WORKS OF THE ANTI-SLAVERY SOCIETY—THE HEROISM OF THE LEADERS.

In the shape of two annual reports bound together, the American Anti-Slavery Society have just issued an account of their own labors for two years, together with a history of the terrible doings and sayings of "the Slave Power" during that period. The account for the last of these years makes the receipts amount to $18,512, of which it appears THE STANDARD newspaper, the organ of the Society, received $6,617, and of $8,582 more we have only the vague general statement that it was expended in "donations." This is for the Central Society in New York—the whole receipts, including those of the Massachusetts, Pennsylvania and Western auxiliaries, amounting to $35 867. For the previous year the whole receipts were $38,162—indicating somewhat of a falling off in the supply of the sinews of war. It is rather strange that with so large a sum of money in their hands, the Executive Committee were not able to publish till now the report of the previous year, ending May 1, 1857, numbering only 100 pages, and the report of last year, ending May 1, 1858. When that ending May 1, 1859, will come out, Heaven only knows.

The volume now before us, containing 196 pages in all, presents a pile of stale stuff already published in the newspaper accounts of the acts and sufferings of the Abolitionists, of white "refugees" from the South, of fugitive slaves, of slave insurrections, of the Presidential campaign of 1856, of the foreign slave trade, and of the action of Northern and Western States, of State sovereignty in Ohio, of the Church, and of the Tract Society, both which last are handled without gloves. They harp upon the old strings of bleeding Kansas and Dred Scott, and expatiate with admiration on the heroism of some of their dupes who, by circulating their incendiary tracts, have rendered themselves obnoxious to the laws or to the popular frenzy of the South. But they take very good care not to be caught in such a predicament themselves. From the first page of this volume we extract the following racy passage:

> Nobody ever yet asked that oft-repeated question—"Why don't you go to the South?" from any other motive than a very strong desire to send the anti-slavery advocate as far away as the limits of the country would permit, and into a region whence the probability of return would be exceedingly small. The benevolent people who have been in the habit of using the question as a triumphant and unanswerable argument would, if their implied advice were taken, feel, on parting with the man who took it much as Sydney Smith did on bidding farewell to some clerical brother about to depart on a mission to the Fejee Islands—"that he would be served up roasted soon after his arrival." The expectation in our case, moreover, would be accompanied with a most hearty prayer that such a reception should await the abolition emissary. When the state of public opinion at the North shall warrant the indulgence of a hope that the time approaches when anti-slavery missionary effort at home may be pretermitted, the way will open for those who conceive that their path of duty lies in that direction to take up the Cross, and go down among the heathen and the savages of the Southern States. But as yet, even if the work of conversion were finished at the North, no encouragement is offered for a Southern crusade, except to those who are ambitious of a sudden crown of martyrdom.

We were always at a loss to know why the anti-slavery propagandists were not sent to "the heathen" of the South, instead of wasting their sweet breath in the North, where no nigger slavery exists, and where there is no desire to revive it, just for the same reason that we have sometimes expressed our astonishment that the evangelizing folk of the anniversaries have been sending their missionaries to the ends of the earth in search of heathen sinners, while at their own doors at home were far greater Christian sinners, and far more in need of conversion. From $35,000 to $38,000 are annually spent in beating the air of the North, and in supporting anti-slavery publications which are never read in the South (for the report informs us that the very possession of such literature beyond Mason and Dixon's line would subject the unfortunate and foolish individual to prosecution and severe punishment). Now, it is in the South, if anywhere, that anti-slavery propagandism is needed. But there, as yet, the propaganda have not sent a man. The apostles of Christianity did not remain among the converted Christians, but went among the heathen, to the risk and loss of their lives. Many modern missionaries, particularly those of the Catholic Church, have braved every danger in foreign and barbarous climes. But the anti-slavery apostles have a great regard for a whole skin—they can neither get any one to go South nor will they venture themselves "among the savages of the Southern States." They are not ambitious for a crown of martyrdom; such glory has no attractions for them; they prefer to fight the enemy at long range, where there is little risk. There is no danger of their "sealing their testimony with their blood." Now, we are told that "the blood of the martyrs is the seed of the Church," and if the abolition apostles were really sincere, they would carry their moral war into the South; and if some two or three hundred of them were roasted, or hanged as high as Haman, then both the North and the South might believe in them. It is idle for Beecher and Cheever, Garrison and Phillips, to be talking against slavery to white niggers and black in New York and Massachusetts, where Sambo has far more freedom than he wants or knows how to use. Let them go on a grand crusade to "the heathen and the savages of the South"—a crusade either of preaching or of arms—like that of the Christians of the middle ages against the Turks in Palestine. That is the practical way to do the business. Here, in the North, these men denounce "slavery as the sum of all villany," and tell us that no other sin or crime can approach it in enormity; yet they are not willing to risk a scratch on their handsome faces to overthrow Satan in his strongholds.

The report, conscious of weakness, endeavors to anticipate this argument by saying that the North is not yet converted. Assuming that it is not, and that it needs conversion, what difference can that make? If every man, woman and child north of Mason and Dixon's line were Abolitionists it would not change slavery in the South. We would have no right or power to meddle with any institution of a Southern State. Congress itself has not the right or power. This, then, is a very weak and flimsy excuse by which the leaders of the Abolitionists evade the responsibility which devolves upon them. They have a holy horror of hemp, and feel an utter disgust of tar and feathers, or riding on a rail. They are great heroes crowing on their own dung-hills; but if pitted before the gamecocks of the South, they would prove like Falstaff, Bob Acres or Ancient Pistol—their courage would ooze out at their heels.—*Bennett's Herald.*

THE ATLANTIC MONTHLY.

THERE is a demand, we regret to say it, for a periodical of this anti-Christian character, in our country and day, and the supply will always keep pace with the demand. The demand has been increased of late. Dr. Rice said in the Old School Assembly the other day that abolitionism and pro-slaveryism both lead to infidelity. We have had a revival of both in our day. And infidelity has revived also. The mind of the reform school, technically so-called, is an infidel mind. It finds food in Mrs. Stowe's tales and George Curtis's namby-pambyisms and Dr. Holmes's table talk, and the *Atlantic Monthly* generally. It is a wide-spread mind; and if it is fed by monthly instalments, it will consume enough to make it profitable to the publishers. Men, for money, will palm a magazine upon the public as a literary work alone, and under this disguise insinuate their infidelity, and circulate it where honorable effort would never have found a place for it. Thus, *The Atlantic* got a foothold in a thousand homes from which it would have been hurled with abhorrence had it first appeared with the face that it now boldly shows. The late numbers have been so unblushingly infidel that concealment is no longer pretended, and it takes its place. It will be known hereafter; and if believers in evangelical Christianity admit it to the confidence of their family circle, they do so with the full knowledge of its purpose and work.—*N. Y. Observer.*

A CONTRAST.—The observant reader of the reports which have appeared in our columns, respectively of the meeting of the Congregational Association of this State, held in this city some two weeks since, and of the annual Convention of the Protestant Episcopal Church, which closed its sessions yesterday, cannot have failed to mark the contrast between the two bodies respecting the subjects of discussion and action. The time of the Congregational body was largely taken up with the question of slavery, with which it had no more concern than with the man in the moon, and other irrelevant questions, such as whether a Christian may chew or smoke or snuff tobacco! during the discussions of which some very intemperate and wicked and some very silly speeches were made, one of the speakers justifying mob law and lynch law, and many of the Association applauding his excited and diabolical utterances. The time of the Episcopal body was wholly occupied with the legitimate affairs of the Church, and the discussions were all conducted in the temper which became the occasion.—*Detroit Free Press.*

Selections.

LANGSTON'S SPEECH.

[On the 12th ult., Mr. Charles H. Langston, teacher in Columbus—on trial at Cleveland for a violation of the Fugitive Slave law, among the Oberlin-Wellington rescuers—on being asked by the Judge if he had anything to say why the sentence of the law should not be pronounced against him, replied:]

I am for the first time in my life before a court of justice, charged with the violation of law, and am now about to be sentenced. But before receiving that sentence I propose to say one or two words in regard to the mitigation of that sentence, if it may be so construed. I cannot, of course, and do not expect that which I may say will in any way change your predetermined line of action. I ask no such favor at your hands.

I know that the courts of this country, that the laws of this country, that the governmental machinery of this country, are so constituted as to oppress and outrage colored men, men of my complexion. I cannot then, of course, expect, judging from the past history of the country, any mercy from the laws, from the Constitution or from the courts of the country.

Some days prior to the 13th of September, 1858, happening to be in Oberlin on a visit, I found the country around about there, and the village itself, filled with alarming rumors as to the fact that slave-catchers, kidnappers, negro-stealers, were lying hidden and skulking about, waiting some opportunity to get their bloody hands on some helpless creature, to drag him back—or, for the first time, into helpless and long-life bondage. These reports becoming current all over that neighborhood, old men and innocent women and children became exceedingly alarmed for their safety. It was not uncommon to hear mothers say that they dared not send their children to school, for fear they would be caught up and carried off by the way. Some of these people had become free by long and patient toil at night, after working the long, long day for cruel masters, and thus at length getting money enough to buy their liberty. Others had become free by means of the good will of their masters. And there were others who had become free—to their everlasting honor I say it—by the intensest exercise of their own God-given powers—by escaping from the plantations of their masters, eluding the blood-thirsty patrols and sentinels so thickly scattered all along their path, out-running bloodhounds and horses, swimming rivers and fording swamps, and reaching at last, through incredible difficulties, what they, in their delusion, supposed to be free soil. These three classes were in Oberlin, trembling alike for their safety, because they well knew their fate should those men-hunters get their hands on them.

In the midst of such excitement, the 13th day of September was ushered in—a day ever to be remembered in the history of that place, and I presume no less in the history of this Court—on which those men, by lying devices, decoyed into a place where they could get their hands on him—I will not say a slave, for I do not know that—but a *man*, a *brother*, who had a right to his liberty under the laws of God, under the laws of Nature, and under the Declaration of American Independence.

In the midst of all this excitement, the news came to us like a flash of lightning that an actual seizure under and by means of fraudulent pretences had been made!

Being identified with that man by color, by race, by manhood, by sympathies, such as God has implanted in us all, I felt it my duty to go and do what I could towards liberating him. I had been taught by my Revolutionary father—and I say this with due respect to him—and by his honored associates, that the fundamental doctrine of this government was that *all* men have a right, to life and liberty, and, coming from the Old Dominion, I brought into Ohio these sentiments, deeply impressed upon my heart; I went to Wellington, and hearing from the parties themselves by what authority the boy was held in custody, I conceived, from what little knowledge I had of law, that they had no right to hold him. And as your Honor has repeatedly laid down the law in this Court, a man is free until he is proven to be legally restrained of his liberty, and I believed that upon that principle of law those men were bound to take their prisoner before the very first magistrate they found, and there establish the facts set forth in their warrant, and that until they did this every man should presume that their claim was unfounded, and to institute such proceedings for the purpose of securing an investigation as they might find warranted by the laws of the State. Now, sir, if that is not the plain, common sense and correct view of the law, then I have been misled both by your Honor and by the prevalent received opinion.

It is said that they had a warrant. Why, then, should they not establish its validity before the proper officers? And I stand here to-day, sir, to say that, with an exception of which I shall soon speak, *to procure such a lawful investigation of the authority under which they claim to act was the part I took in that day's proceedings, and the only part.* I supposed it to be my duty as a citizen of Ohio—excuse me for saying that, sir—as an *outlaw of the United States* (much sensation), to do what I could to secure at least this form of justice to my brother, whose liberty was in peril. *Whatever more than that has been sworn to on this trial, as an act of mine, is false, ridiculously false.* When I found these men refusing to go, according to the law, as I apprehended it, and subject their claim to an official inspection, and that nothing short of a *habeas corpus* would oblige such an inspection, I was willing to go even thus far, supposing in that county a sheriff might, perhaps, be found with nerve enough to serve it. In this I again failed. Nothing then was left to me, nothing to the boy in custody, but the confirmation of my first belief that the pretended authority was worthless, and the employment of those means of liberation which belong to us. With regard to the part I took in the forcible rescue, which followed, I have nothing to say further than I have already said. The evidence is before you. It is alleged that I said, "*We* will have him anyhow." *This* I NEVER *said.* I did say to Mr. Lowe, what I honestly believed to be the truth, that the crowd were very much excited, many of them averse to long delay, and bent upon a rescue at all hazards; and that, be being an old acquaintance and friend of mine, I was anxious to extricate him from the dangerous position he occupied, and therefore advised that he urge Jennings to give the boy up. Further than this I did not say, either to him or any one else.

The law under which I am arraigned is an unjust one, one made to crush the colored man, and one that outrages every feeling of humanity, as well as every rule of right. I have nothing to do with its constitutionality; about that I care but little. I have often heard it said by learned and good men that it was unconstitutional; I remember the excitement that prevailed throughout all the free States when it was passed; and I remember how often it has been said by individuals, conventions, legislators, and even *Judges*, that it never could be, never should be and never was meant to be enforced. I had always believed, until the contrary appeared in the actual institution of proceedings, that the provisions of this odious statute would never be enforced within the bounds of this State.

But I have another reason to offer why I should not be sentenced, and one that I think pertinent to the case. I have not had a trial before a jury of my peers. The common law of England—and you will excuse me for referring to that, since I am but a private citizen—was that every man should be tried before a jury of men occupying the same position in the social scale with himself; that the lords should be tried before a jury of lords; that peers of the realm should be tried before peers of the realm; vassals before vassals, and *aliens before aliens*, and they must not come from the district where the crime was committed, lest the prejudices of either personal friends or foes should affect the accused. The Constitution of the United States guarantees, not merely to its citizens, but *to all persons*, a trial before an *impartial* jury. I have had no such trial.

The colored man is oppressed by certain universal and deeply fixed *prejudices*. Those jurors are well known to have shared largely in these prejudices, and I therefore consider that they were neither impartial nor were they a jury of my peers. And the prejudices which white people have against colored men grow out of the fact that they have as a people *consented* for two hundred years to be *slaves* of the whites. We have been scourged, crushed and cruelly oppressed, and have submitted to it all tamely, meekly, peaceably; I mean as a people, and with rare individual exceptions—and to-day you see us thus meekly submitting to the penalties of an infamous law. Now the Americans have this feeling, and it is an honorable one, that they respect those who will rebel at oppression, but despise those who tamely submit to outrage and wrong; and while our people, as a people, submit, they will, as a people, be despised. Why, they will hardly meet on terms of equality with us in a whiskey shop, in a car, at a table, or even at the altar of God, so thorough and hearty a contempt have they for those who will meekly *lie still* under the heel of the oppressor. The jury came into the box with that feeling. They knew they had that feeling, and so the Court knows now, and knew then. The gentlemen who prosecuted me, the Court itself, and even the counsel who defended me, have that feeling.

I was tried by a jury who were prejudiced; before a Court that was prejudiced; prosecuted by an officer who was prejudiced; and defended, though ably, by counsel that were prejudiced. And therefore it is, your Honor, that I urge, by all that is good and great in manhood, that I should not be subjected to the pains and penalties of this oppressive law, when I have *not* been tried, either by a jury of my peers or by a jury that were impartial.

One more word, sir, and I have done. I went to Wellington, knowing that colored men have no rights in the United States which white men are bound to respect; that the Courts had so decided; that Congress had so enacted; that the people had so decreed.

There is not a spot in this wide country, not even by the altars of God, nor in the shadow of the shafts that tell of the imperishable fame and glory of the heroes of the Revolution—no, nor in the Old Philadelphia Hall—where any colored man may dare to ask a mercy of a white man. Let me stand in that Hall and tell a United States Marshal that my father was a Revolutionary soldier; that he served under Lafayette, and fought through the whole war, and that he fought for *my* freedom as much as for his own; and he would sneer at me, and clutch me with his bloody fingers, and say he has a *right* to make me a slave! And when I appeal to Congress, they say he has a right to make me a slave; when I appeal to the people, they say he has a right to make me a slave; and when I appeal to your Honor, *your Honor* says he has a right to make me a slave, and if any man, white or black, seeks an investigation of that claim, they make themselves amenable to the pains and penalties of the Fugitive Slave act, for BLACK MEN HAVE NO RIGHTS WHICH WHITE MEN ARE BOUND TO RESPECT (great applause). I, going to Wellington with a full knowledge of all this, knew that if that man was taken to Columbus, he was hopelessly gone, no matter whether he had ever been in slavery before or not. I knew I was in the same situation myself, and that, by the decision of your Honor, if any man whatever were to claim me as his slave and seize me, and my brother, being a lawyer, should seek to get out a writ of *habeas corpus* to expose the falsity of the claim, he would be thrust into prison under one provision of the Fugitive Slave law, for interfering with the man claiming to be in pursuit of a fugitive, and I, by the perjury of a solitary wretch, would by another of its provisions be helplessly doomed to life-long bondage, without the possibility of escape.

Some may say that there is no danger of free persons being seized and carried off as slaves. No one need labor under such a delusion. Sir, *four* of the eight persons who were first carried back under the act of 1850 were afterward proved to be *free men*. They were free persons, but wholly at the mercy of the oath of one man. And but last Sabbath afternoon a letter came to me from a gentleman in St. Louis, informing me that a young lady who was formerly under my instructions at Columbus, a free person, is now lying in the jail at that place, claimed as the slave of some wretch who never saw her before, and waiting for testimony from relatives at Columbus to establish her freedom. I could stand here by the hour and relate such instances. In the very nature of the case they must be constantly occurring. A letter was not long since found upon the person of a counterfeiter when arrested, addressed to him by some Southern gentleman, in which the writer says:

> "Go among the niggers; find out their marks and scars; make good descriptions and send to me, and I'll find masters for 'em."

That is the way men are carried "back" to slavery.

But, in view of all the facts, I say that, if ever again a man is seized near me, and is about to be carried southward as a slave before any legal investigation has been had, I shall hold it to be my duty, as I held it that day, to secure for him, if possible, a legal inquiry into the character of the claim by which he is held. And I go further; I say that if it is adjudged illegal to procure even such an investigation, then we are thrown back upon those defences of our rights which cannot be taken from us, and which God gave us that we need not be slaves. I ask your Honor, while I say this, to place yourself in my situation, and you will say with me, that if your brother, if your friend, if your wife, if your child, had been seized by men who claimed them as fugitives, and the law of the land forbade you to ask any investigation, and precluded the possibility of any legal protection or redress, then you will say with me, that you would not only demand the protection of the law, but you would call in your neighbors and your friends, and would ask them to say with you that these your friends *could not* be taken into slavery.

And now I thank you for this leniency, this indulgence, in giving a man, unjustly condemned by a tribunal before whom he is declared to have no rights, the privilege of speaking in his own behalf. I know that it will do nothing toward mitigating your sentence, but it is a privilege to be allowed to speak, and I thank you for it. I shall submit to the penalty, be it what it may. But I stand up here to say, that if for doing what I did do on that day at Wellington, I am to go to jail six months, and pay a fine of a thousand dollars, according to the Fugitive Slave law, and such is the protection the laws of this country afford me, I must take upon myself the responsibility of self-protection; when I come to be claimed by some perjured wretch as his slave, I shall never be taken into slavery. And as in that trying hour I would have others do to me, as I would call upon my friends to help me, as I would call upon your Honor, to help me, and upon you [to the District-Attorney], and upon you [to Judge Bliss], and upon you [to his counsel], *so help me* GOD! I stand here to say that I will do all I can for any man thus seized and held, though the inevitable penalty of six months' imprisonment and one thousand dollars fine hangs over me! We have all a common humanity, and you all would do that; your manhood would require it; and no matter what the laws might be you would honor yourself for doing it, while your friends and your children to all generations would honor you for doing it, and every good and honest man would say you had done *right* (great and prolonged applause, in spite of the efforts of Court and Marshal).

MARYLAND SLAVEHOLDERS' CONVENTION.

From The National Era, June 16.

THE Slaveholders' Convention of the State of Maryland convened at Baltimore on Wednesday of last week, and, after a session of two days, adopted resolutions *unanimously* condemning as impolitic and impracticable *the object which called them together.* That object was the recommendation to the Legislature the adoption of measures for the removal of the free negroes beyond the limits of the State, or their sale into slavery. There can be no doubt that one or the other of these measures was earnestly desired by a large majority of the delegates to the Convention, who for the most part exhibited the pro-slavery spirit in its most odious and revolting form. But they were overawed by the public opinion of Baltimore and the more northern counties of the State. They were made to feel that the cruel tyranny they meditated would react against slavery, and perhaps lead to the organization of a formidable Anti-Slavery party; and this consideration alone constrained them to forbear. The Convention of oligarchs was literally awed by the majesty of the people into silence or moderation, and made to put forth resolutions the reverse of what they intended.

The first day's proceedings consisted in the organization of the Convention, by the election of officers, and the appointment of a committee of twenty-one, representing every county in the State. The whole programme seems to have been arranged outside of the Convention; and such was the outside pressure that the committee assumed the entire direction of affairs. Some disposition was manifested by the more indiscreet ultraists to enter at once into a general discussion of the objects of the Convention; but they were not listened to, and by common consent everything was thrown into the hands of the committee. On Thursday the committee reported. They recommended to the Convention the adoption of the following resolutions:

> "1. Resolved, That this Convention consider any measure for the general removal of the free blacks from the State of Maryland as impolitic, inexpedient and uncalled for by any public exigency which could justify it.
>
> "2. Resolved, That the free negro population should be well and thoroughly controlled by efficient laws, to the end that it may be orderly, industrious, and productive.
>
> "3. Resolved, That for the purpose of diminishing, as far as possible, the evils which proceed from an excessive and increasing free negro class, the policy of the State, declared in 1831, should be reaffirmed, and such amendments be made to the act of that year as will give to it active force and certain operation, and as will either prohibit emancipation altogether or compel the prompt removal from the State of those emancipated; and that the Legislature should be asked to review and amend the laws relating to free negroes and to emancipation, so as to remedy all the defects of a system which time and experience have disclosed.
>
> "4. Resolved, That a committee of —— be appointed to submit the views of this Convention, and to ask appropriate legislation by the General Assembly."

After which, U. W. Jacobs, Esq., of Worcester, submitted a report, signed by himself, with the following resolutions:

> "Whereas the State of Maryland, for a long succession of years, has been augmenting her free negro population, till their numbers have attained to 90,000, who are positively injurious to the best interests of this State; therefore,
>
> "Be it Resolved, That the Legislature of this State, at its next session, be requested by this Convention to terminate free-negroism in Maryland at an early day, and on the most advantageous terms to our white population.
>
> "Resolved, That no slaveholder owning a limited number of slaves shall be eligible to become the owner of any such conscript slaves, and that no person not now an owner of any slave shall become the owner of more than a limited number of such conscript slaves; and that the price of such conscript slaves be made so low, and the payments thereof in such instalments, as to enable our citizens of limited means to become the owners of such slaves.
>
> "Resolved, That a law ought to be passed to exempt from execution one or more slaves belonging to any one person.
>
> "Resolved, That if freedom is really worth anything to our free negroes, we advise that they shall be required to leave the State if they wish to retain their freedom, and that laws be passed to allow them to enslave themselves voluntarily to our citizens, and that, failing to leave the State or go into slavery within the time limited, they and their posterity be sold slaves for life to our citizens.
>
> "Resolved, That all bound or apprenticed free negroes, or slaves held to service for a term only, be placed under the same restrictions and subject to the same laws as are indicated by the preceding resolution, when their several terms of service shall have expired.
>
> "Resolved, That the Legislature be also requested to inaugurate an efficient black police system throughout the State, whose duties shall extend to all classes of negroes, slaves as well as free, till the latter become extinct in the State.
>
> "Resolved, That, in adopting the foregoing resolutions, a prudent discrimination should be made in the case of meritorious and aged free negroes."

Mr. Jacobs followed up his resolutions with a long speech in their vindication. He announced himself as a member of the Methodist Church of twenty-six years standing; and, as a matter of course, he could be moved by nothing but genuine philanthropy in his efforts to have his colored brethren sold into slavery. Our modern Jacob, like his patriarchal namesake, is a "smooth man," morally, and nothing but the purest and most disinterested considerations could induce him to cheat his "hairy" or, as he would say, woolly, brother out of his birthright. Accordingly, he informs us, in the very outset of his remarks, that "*If there is one gentlemen on this floor,* or within the limits of Maryland, who claims to be the negroes' friend, I think I have a right to that appellation. My earliest recollections, and indeed my entire life, have been intimately associated with the negro; and their character, moral, mental and physical, has been to me a subject of deep and profound research. This interest in the negro has been increased of late years, since a modern school of philosophers, under the name of Abolitionists, has sprung up in our Northern States, who claim for the negro equality with the white population, in all the civil, social and political relations of life. It is remarkable the negro never made this discovery for himself, ground down and oppressed as he is said to be for the last three centuries in this country. It is remarkable this fact was not known to our patriotic ancestors, or to the Christian Church, until within a quarter of a century past; and it is still more remarkable that the teachers of this philosophy do not practise it themselves, and have only partially succeeded in Massachusetts, with weak, deluded women, where some two or three hundred of such silly creatures have recently amalgamated with negro fellows, to generate a race of mulattoes."

It will be seen that our pro-slavery Methodist is determined to rescue the negro from the hands of the Abolitionists, who, though so formidable as to threaten the peace of the South, are composed of a few "weak, deluded women" in Massachusetts. He would sell the free negroes into slavery, or banish them beyond the limits of the State, but above all things he would save them from the Abolitionists, who propose to ruin them by conceding to them the rights which, according to the Declaration of Independence, belong to all men. But it is not clear that our Methodist brother, who above all the men in Maryland is the "negro's friend," regards the especial object of his philanthropy as a man. A passage in his speech might lead to a contrary inference. He repels with bitter scorn the interference of Northern Methodists, and particularly the *Christain Advocate and Journal*, with the domestic affairs of Maryland. Referring to the editor of that paper, he says:

> "But he does not stop here; he *commands* them 'to remember their colored brethren as they did in 1841–2!' Does the editor mean that *all free negroes are our brethren?* He certainly must; for the action of the Cambridge Convention included all, without exception. We think the Methodists of Maryland will hardly submit to this degradation."

We had been taught by the New Testament Scriptures that God has made all the nations of the earth of one blood, and Christ says that "all men are brethren"; that our neighbor is he who needs our assistance, although he happens to belong to a despised nation; but our Methodist pietest of twenty-six years' standing scorns the imputation of being the brother of free negroes.

Col. Sothoron, of St. Mary's, said that his view of the subject was, that the Legislature should enact a law to prevent emancipation, and that the state or condition of free-negroism should be abolished, and proceeded at some length to advocate his views. He then presented the following resolutions:

> "Resolved, That it is the sense of this Convention that emancipation should not be allowed within the limits of this State, and that free negroism should be gradually abolished; therefore,
>
> "Resolved, That a committee of —— be appointed to memorialize the Legislature, and obtain the passage of such laws as will attain these desirable objects.
>
> "Judge Mason said that he entertained similar views to Col. Sothoron.
>
> "Mr. James Pearce, of Frederick, moved that the majority report and resolutions be so amended as to include the views of Col. Sothoron.
>
> "Mr. Marcus Duval, of Prince George's County, offered the following resolutions:
>
> "Whereas it is believed that the portion of the African race now held in slavery in the United States are better provided for and taken care of and are happier, morally and socially, than any other portion of said race, and whereas it is shown that the free negroes of Maryland can animate and corrupt the slave portion of our population, and looking upon the free negroes in Maryland as a nuisance, and an evil in our society, it would not be equitable and just to drive them beyond the jurisdiction of this State, into any of our sister States: therefore,
>
> "*Be it resolved by the citizens of Maryland in Convention assembled*, That we recommend to the voters of this State the propriety of electing members this fall for the General Assembly who are in favor of enacting a bill empowering the Levy Court or the County Commissioners of the counties in Maryland and the city of Baltimore, as soon as possible after the passage of the bill, to cause every free negro within their respective jurisdiction, who is not over forty five years of age, to be sold to the highest bidder, and that one-half of the proceeds of the sales be forwarded to the Treasurer of Maryland, and the remainder retained by the Commissioners for local purposes."

A majority of the speakers showed strong sympathy with these ultra resolutions of Messrs. Jacobs, Sothoron and Duval. But the men of sense and sagacity, who can "discern the signs of the times," though not differing abstractly from them, saw the folly of attempting to force them upon the people of Maryland. It will be seen that the resolutions reported by the committee reject the idea of extirpating or selling the free negroes, not because such measures are wrong, or revolting to the moral sense of honest men and Christians, but because it would be "inexpedient, and uncalled for by any public exigency which could justify it." Senator James A. Pearce presided over the committee and directed its action. The resolutions are characteristic of his cautious policy. They are bad enough, but not so bad as they might have been. They are cold and heartless, but discreet.

The following extracts from the debate will show that it was not principle, but policy for the most part, which controlled the deliberations of the Convention:

> "Judge Mason said the question was, shall Maryland continue a slave State, or shall it become a free state? He then spoke of the increase of the free negro in comparison with the increase of the free white population, and remarked that if it continued, Maryland would soon become a free-negro State. He spoke of the removal of the free negroes as not oppressive. Slaves would spring up on the disappearance of the free; but if things went on as at present, the State would glide into a free condition within the next quarter of a century. *The gentleman from Calvert surely did not know what a feeling of Anti-Slavery existed in the State of Maryland. Let him take the stump in favor of Anti-Slavery*—(Mr. Sollers. I hope the gentleman will not mention my name in any such connection.) Judge M. begged pardon; he only made the remark as a compliment—or any other gentleman of equal talent, *and he would have thousands flocking to his standard. It was not the vagabond negro who made Slavery sit uncomfortably on the slave, but the thrifty, who are seen by the slaves, make the dissatisfaction.*
>
> "Mr. Dorsey, of Howard, said he was opposed to the call of the Convention, and his county was represented because they were opposed to the Convention. Slaveholders' Conventions had been held years ago, and what had been done? Slaveholders who could not manage their slaves come here and talk and scold; but what had been done? The proposition to make slaves of the free was monstrous, and worse than the African slave trade. The gentleman from Worcester had proposed to give every man a negro. That would be a popular thing, but there was but one way to accomplish anything; and that was to hold the free negroes in subjection. He should, at the proper time, move to refer the reports of the majority and minority to the Legislature.
>
> "Mr. Johnson said that the legislation necessary was for a State half slave and half free. It was impossible to keep slaves in the northern counties of the State. The negroes would not do forced labor while Pennsylvania was within ten miles of them. The people of those counties could not keep negro property, and would not, while a negro is worth $1,400 in New Orleans. *He opposed the retention of free negroes to slavery as impracticable*, for, while he did not think such a thing monstrous, he could not get the people of the State to think as he did. He thought they should be governed by legislation. The white man was held in surveillance until he was twenty-one years old, because it was not until that time that he arrived at discretion. The negro, in his opinion, never arrived at the age of discretion, and he should by proper laws be kept in surveillance until he was 101 years old. The principle should be well enunciated, but the action should be temperate.
>
> "Hon. M. K. Sellers defended the majority report. He was satisfied that there were no free negroes in the State who would willingly go into slavery, and then what a social and political shock would the withdrawal of 90,000 laborers produce. If such a bill was to be passed, it should be entitled 'a bill to appreciate slave labor, and to deprive the poor man, who does not own a negro, from tilling his land.' Such a thing would offend public sentiment. This was a Slaveholders' Convention, by whatever name it might be called; and the adoption of such a proposition *would shock the moral and Christian sense, and damn forever those who adopted it.*
>
> "Mr. Duke said he was not wedded to the proposition of the gentleman from Worcester, but he wanted some legislation. In the county where he lived, the free negroes would not work, and it was the wish of the people that, if they will not work, they may go into slavery."

It is worthy of especial remark that Baltimore sent no delegate to this slaveholders' or anti-free negro Convention, although that city contains more than a third of all the free negroes in the State. It is also to be noted that the resolutions which were finally adopted admit that the free negroes by their industry are of great service to the small farmers, who have no slaves, and that any attempt to expel them from the State, or to sell them into slavery, would arouse the indignant opposition of this class. The following extracts from the preamble to the resolutions reported by the committee is a clear admission of this important fact:

> "The existence of so large a number of free blacks in the midst of a slaveholding State is believed to be of itself an evil; and this evil is readily perceived to be greater when it is considered that a portion of them are idle, vicious, and unproductive. This, however, is not the case with the majority of them, and their removal would, as the committee believe, be far greater than all evils the people of Maryland ever suffered from them. In the city of Baltimore, it is estimated that there are more than 25,000 of them, employed chiefly as domestic servants or as laborers in various departments of industry. In many of the rural districts of the State, where labor is by no means abundant, they furnish a large supply of agricultural labor, and it is unquestionable that quite a large portion of our soil could not be tilled without their aid. In some districts, they supply almost all the labor demanded by the farmers.
>
> "Their removal from the State would deduct nearly 50 per cent. from the household and agricultural labor furnished by people of this color, and indispensable to the people of the State; would produce great discomfort and inconvenience to the great body of householders; would break up the business and destroy the property of large numbers of land-owners and land-renters—a class whose interests are entitled to as much consideration as those of any other portion of our citizens—would be harsh and oppressive to those people themselves; would violate public sentiment, which is generally not only just, but kindly, and would probably lead to other evils which the committee forbear to mention. We are satisfied that such a measure could not receive the legislative sanction, and would not be tolerated by the great body of the people of Maryland, even with that sanction. The committee, therefore, cannot recommend their expulsion from the State. Still more unwilling should they be to favor any measure which looked to their being deprived of the right to freedom which they have acquired by the indulgence of our laws and the tenderness of their masters, whether wise or unwise, or which they have inherited as a birth-right."

These are important admissions, and, by proving the good character and real value of the free-negro population, they expose the sordid cruelty of those who propose to sell or expel them from the State. There can be no doubt that the real object of the proposition to enslave them is not to insure public tranquility, but to legalize kidnapping for the basest purposes of gain. In addition to this, the free negroes of Maryland own a large amount of real and personal property, which, if the purposes which actuated the callers of the Convention were carried out, would be thrown upon the market in quantities so far beyond the demand as to make the sales merely nominal. The plunder would of course fall to the lot of the disinterested patriots nearest at hand. Thus, this nefarious scheme, which has so signally and disgracefully failed, is on a par, in a moral point of view, with the kindred proposition of the pirates in the Gulf States to reopen the African slave trade.

The effect of this Slaveholders' Convention has been to expose the weakness of that interest in Maryland; and we therefore congratulate the friends of freedom upon its assemblage. It was intended as a bold aggression upon the rights of freemen, but its authors have had neither the courage nor the power to consummate it. It is another illustration of the "irrepressible conflict" between freedom and slavery, and its results will be chronicled among a long series of defeats which the latter is doomed to meet with in coming years, before its final overthrow.

BALAAM IN MARYLAND.

THE Maryland Slaveholders Convention has had a result quite different from anything which those who set it on foot desired or could have anticipated. The movement originated in a disposition to overawe and put down the antipathy to the institution of slavery, which, in spite of the great pro-slavery revival of the last ten years, still largely pervades the mass of the white non-slaveholders of that State. The preliminary meetings, however, which resulted in calling this Convention, early discovered that they were treading on dangerous ground; and instead of taking measures for the general discipline of white people of anti-slavery principles, and ultimately their expulsion from the State, they dropped that subject entirely, and turned their attention exclusively to the free colored population. It seems to have been supposed among them that at least the free colored people had no friends, and could be hit with impunity. As it turns out, however, these Conventionists find themselves much in the predicament of the prophet Balaam, who, having come all prepared with a good, round, hearty curse, found himself compelled in spite of his wishes and intentions to utter a blessing. The report of the Committee on resolutions, which seems to have been extorted from them, and to have been accepted by the Convention under the pressure of the public opinion of the State, is an exceedingly important document, especially considering the source whence it comes, to wit, a Convention of slaveholders—altogether, in our estimate, the most important and conclusive which the whole anti-slavery discussion has produced. It contains indisputable testimony as to the capacity of negroes not merely to exist in a state of freedom, but to occupy a useful and important position even in the midst both of a white and a slave population—thus furnishing an answer to the advocates of eternal slavery, the decisive character of which can hardly be questioned, and proving conclusively that those great men who started in the days of the revolution the idea of the gradual emancipation of the negroes were not the mere amiable enthusiasts it is now the fashion to represent them.

The theory on the subject of the relations of the black and white races on which rests the monstrous doctrine of the necessary eternity of negro slavery, now so generally accepted at the South, and not without numerous converts at the North, is this: It is alleged that the slaves of the South, if set free from the perpetual vigilance, the interested oversight, and the despotic control of white owners, would inevitably sink down into a condition of vicious idleness and torpid barbarity, useless to themselves, a nuisance to others, and a burden to the community. It is asserted that the only way in which these black people can be made to fulfil the duty incumbent upon them of earning their bread by the sweat of their brow is the master's authority—that to liberate the slaves would be fatal at once and forever to the whole system of Southern industry, at least so far as the black population is concerned, since the only effect of such an emancipation would be to convert the negroes from useful laborers into idle vagabonds. And this view of the case is alleged to be fully sustained by the present condition of the free colored population both in the Northern and Southern States.

Now, it so happens that the State of Maryland has tried this experiment of emancipation and of a resident free negro population on a much larger scale than any other State in the Union. She begun in 1790 with 8 043 free colored inhabitants, which, by emancipations and natural increase, had risen in 1850 to 74,723, and by the estimate of the Slaveholders' Convention amounts now to at least 80,000, and probably more. In the same interval the slave population, which in

simply ridiculous, that this Convention would advocate the removal of the free negroes from the State! No Convention of sane men, whether slaveholders or non-slaveholders, would entertain such a proposition. Such a measure is not only impracticable and contrary to every consideration of justice and humanity, but its effects would be disastrous to every species of property for whose security it would be designed. Abolitionism would rapidly and fearfully increase in every county in the State. Thousands of land-renters, and other classes of the community, now unquestionably sound on the question of slavery, who are solely dependent upon the labor of the free negroes, would believe that a fatal stab had been intentionally directed against them and their interests.

"Why remove or banish the free negro? His habits and vices, of which we now complain, would be carried with him wherever he might be transported, and thus we would impose upon our neighbors a class of people which we regarded as pests of society. If existing laws are not sufficient, change them so as to compel him to work, and then his labor will be both available and profitable. If the number of statutes which have been enacted for that purpose have proved abortive, the fault is ours, not his, and the result is a sad commentary upon the wisdom of our past legislation.

"If the law which authorizes the public sale of vagrant and idle negroes, unable to provide for themselves, is impracticable and cannot be executed in consequence of the facility with which they procure white witnesses in their behalf, modify it as experience and common sense would suggest, so that conviction will follow in all cases where the negro and the community would be alike benefited. Compel such to bind out their children to proper masters, that they may be raised to habits of industry and sobriety, from which they would not be likely to depart in after life. Whatever action the Convention may take upon this subject, they should be careful not to overlook the claims of humanity and justice—the reciprocal rights and obligations of the two races—and the ill effect which the advocacy of any ultra or unwise projects cannot fail to have upon a large and respectable class of the community, whose interests and business would be greatly affected and injured by any legislation which would disturb the present state and condition of things. We hope that if the Convention should be powerless for good, it will fail also to do harm; and if the proposition is presented (which, we are confident, will be) to banish the free negro, and secondly to enslave him, that each will meet with a decided rejection."

ANOTHER DRED SCOTT DECISION.

Chief Justice Taney has been ventilating the Constitution with another decision on the *status* of negro slaves, and their relation to white men as persons and property. The case was that of *The United States vs. The slave girl Amy*, charged with robbing the mail. It was brought on a writ of error before the United States Circuit Court for the Eastern District of Virginia (Judge Taney presiding), at Richmond. The counsel for the defence—employed, of course, by the girl's master—made a very strong argument from the premises of the Dred Scott decision, holding:

I. That slaves are not legal *persons*, because, 1, they cannot be fined or deprived of their liberty; being incapable of holding property, and having no liberty to be deprived of, the proposition shows an absurdity at once; and 2, they cannot be tried by a jury of their peers, as required by the Constitution in the criminal prosecution of *persons*; their peers being slaves like themselves, we fall straightway into another absurdity.

II. That the Court had no jurisdiction (*vide* Dred Scott case, pp 1–2), because, 1, if a negro cannot sue or be sued civilly, neither can he be tried in a cause where conviction would impose fine and deprivation of liberty; and 2, because if the negro has no personal rights, he cannot be saddled with any personal responsibilities.

III. That the girl Amy being simply *property*, her imprisonment would involve an infraction of that clause in the Constitution which declares that private property shall not be taken for public use without just compensation.

IV. That the relations of slaves to the community were questions exclusively of State jurisdiction.

Frequent citations were made to the Dred Scott decision in support of these views.

The learned Judge seemed to have comprehended that if this sort of logic were to prevail, the mails of the United States were at the mercy of every thief who had the wit to employ a negro to do the robbing. If the girl Amy was not sufficiently a *person* to be amenable to the law, and the United States were not the proper administrators of the law, the boy Cuffee and the boy Sambo might be employed by their masters to waylay the mail bags and carry off the contents with impunity. Therefore he holds that though the slave Amy is not a person in the degree of having any legal rights, she is still sufficiently a person to be legally punished! But in answering the point made by the defence, that the law provided *fine* and imprisonment for certain degrees of criminality in robbing the mails, and that inasmuch as a slave could hold no property and pay no fine, the law could not have contemplated her as an amenable party, the Chief Justice gets snarled up in a hopeless manner. He admits that Congress could not have intended to embrace slaves as among the persons liable to pay a fine, and says that to imprison the slave to compel the master to pay the fine would be punishing an innocent man for the crime of another. But the grade of offence which the girl Amy had been guilty of happened to be punishable with imprisonment only. Therefore, says Judge T., "we must not be understood as expressing a decided opinion upon this question." The naked statement of this subterfuge is that, though one branch of the act of Congress did not contemplate the slave Amy as capable of committing the crime, and being punished therefor, yet the punishment is admissible under a certain construction of another branch—and verily she shall be punished! Here, surely, is Dogberry, "comprehending all vagrom men."

But the most important part of this decision remains to be noticed. Judge Taney reaffirms in several places, and with much energy, that the Constitution recognizes slaves as *property*. "And as property," he continues, "*the rights of the owner are entitled to the protection of the law.*" In another branch of his argument he says: "It is true that a slave is the property of his master, and his right of property is secured by the Constitution and laws of the United States." These paragraphs, and particularly the former, are seized upon by the Richmond *Enquirer*, as a settlement of the question which has somewhat vexed the Democratic party, whether Congress ought to pass a slave code for the Territories. Says *The Enquirer*:

"Thus, the question which has threatened to divide us by a sectional issue is at last directly decided by the highest judicial authority in the Union. Even those of our fellow-citizens who have hitherto been disposed to withhold Congressional protection from slave persons and slave property will, doubtless, yield the same acquiescence to the decision in the case of the slave Amy which they have already, as good citizens, accorded to the decision in the case of Dred Scott."

So here, according to our Virginia contemporary, is the end of Squatter Sovereignty. The reply of the Douglasites will doubtless be that, though the opinion comes from the Chief Justice of the United States, it was pronounced in the Circuit and not in the Supreme Court, and is therefore not binding outside of the States of Delaware, Maryland and Virginia, which comprise the Circuit. Here is room for a lively controversy, but the decision cannot fail to have a marked effect on the Charleston Convention, and to operate disastrously to Douglas and all the believers in the efficacy of "untriendly legislation."—*Chicago Press and Tribune.*

AN F. F. V. AND DAUGHTER.

From The Meigs County (O.) Telegraph, May 9.

On Tuesday last, our town was thrown into a most intense state of excitement by what was supposed to be a veritable "Fugitive Slave Case."

There has been a very pretty girl here attending school for two or three years past, to whom one of the F. F. V.'s stands in the double relation of *father* and *master*. As *master*, he sent her here to go to school; and as the acknowledged *father*, he has paid her boarding and tuition.

The girl is very much attached to her father, but, from the fact that he is engaged in buying up slaves in Virginia and shipping them South, she has had the good sense to refuse to return to that State, for fear she might share the same fate. Last winter a strong effort was made to induce her to return to Virginia, and large promises were made to her by her father, if she would do so; but she declined. As a last resort, her mother was sent over to persuade her to go, but she still refused. Her mother, on her return, was shipped South; the colored people and others here believing that it was the intention to ship both mother and daughter, if the girl could have been obtained.

On the day above mentioned, the father, in company with a very hard-looking customer, both well armed with revolvers, called to see the girl. She, having full confidence in her father, who had always acknowledged and treated her as his daughter, was not at all alarmed—in fact, it is said she had written to him to send or come and bring her some money—but some of her friends, believing that the design was to kidnap her, raised such a cry of "murder," and all other cries, that the town was instantly alarmed, and quite a crowd was soon congregated to ascertain the cause of the row. The Virginians solemnly protested their pacific intentions, the father protesting that he had come to visit the girl and pay her bills, without any intention of taking her away; that, in fact, he had emancipated her, and, in proof of this, showed what purported to be a deed of emancipation, which he offered to give her. This instrument, however, on examination, was found to be of no validity. This fact tended to increase the suspicion. All things, however, would have gone off smoothly but for the fury of one of the negroes, who had a private wrong of his own to revenge.

It seems that after the birth of the girl in question, her mother, with the consent of her master, married this excited individual, who, by his efforts, had bought and paid for his own body and soul, and had made a payment or two on his wife, whose freedom he had also purchased, and who was the mother of this girl before he purchased and married her.

Tawny as his skin is, he seems to have been somewhat outraged by the sale of his wife, after he had lived with her fourteen years, and had partly paid for her. He claimed that he had other grievances—that he had detected between his wife and the gentleman sundry peccadilloes, and that, according to the law in the Sickles case, he had a right to kill the gentleman, and meant to do it instanter.

Hereupon the chivalry of Virginia found safety in the house of a colored man, drawing the curtains of the windows to prevent being shot through them. Here were exhibited some of the tallest specimens of humble supplication ever poured forth from the fear-shriven soul of mortal. Gods, men and negroes were implored to save him from the wrath of this furious "chattel."

At length, after the crowd had been excessively amused and the Virginians scared, it was proposed that both parties ground their arms and come to a truce. Whereupon the Virginians surrendered their revolvers into the hands of Squire Lee, and the darkey his into the hands of Sheriff Smith, and the war ended.

The Virginians, pale and trembling, with the awful vision of the terrible darkey still haunting them, and accompanied by the "Squire," who was to escort them to "Old Virginia's shore" and there, in due form, deliver up the revolvers, reached the ferry, where so terribly were they alarmed that they offered fifty dollars to the ferryman if he would land them "safely on the other side," before the darkey could get at them.

We are happy to say that the Virginia gentleman has since sent to his daughter a *genuine* deed of manumission, and she is now free. She is almost pure white, intelligent and beautiful, such an article as would readily sell at from two to five thousand dollars in the South, according to the abundance or scarcity of that style of goods in the market. So that the gentleman has, according to the ethics of slavery, sacrificed that amount of property.

TWO DAUGHTERS EMANCIPATED BY THEIR FATHER.

From The Cleveland Leader.

In the summer of 1857, James Oldham, a "free white citizen" of Coahoma County, Mississippi, left his plantation, near Friar's Point, with his two beautiful daughters, one of whom is now 12 and the other 15 years of age, for Oberlin, Ohio, whither he came for the double purpose of emancipating and educating the girls, for they were his slaves. He was accompanied by Miss Hattie Oldham, a near relative, who came to assist in locating the daughters in their new condition.

At Memphis, the younger daughter, Cyrena, having been the pet of the family, and preferring the known ease of her sunny home to the fancied trials and the dreaded restraints of school, could not be persuaded to come any further on the journey, and her kind father was induced to permit her to return to the plantation, while the balance of the party came on and arrived at Oberlin in August.

The next day after their arrival, Mr. Oldham was attacked with typhoid dysentery, and was soon reduced to a critical condition, in which he lingered some three weeks, and died. Having formed an acquaintance with Dr. R. L. Rea, of Oxford, Butler County, Ohio, and having great confidence in his skill as a physician, at Mr. Oldham's request the Doctor came to his bedside, watched over him until death ended his sufferings, and then accompanied his mortal remains back to his desolate home in Mississippi.

When Mr. Oldham became convinced that he must die, his concern for the freedom of his younger daughter was intense. The eldest, Emeline, was with him in Ohio, and was therefore free; but the younger, by lingering amid the loved scenes of her childhood, was exposed to be inventoried among the other chattels of the estate, and sold at a high price, because of her light complexion, her beautiful ringlets and her graceful form, and the dying father knew it, and bitter anguish stung his soul.

He knew, too, that the laws of Mississippi forbid emancipation within her borders, and further, that he could not by his will make her free to be sent out of the State, nor could he will her in trust to another for the purpose of making her free, neither yet could he sell her to any one for that purpose. Thus was the dying parent beleaguered on every hand by the monstrous cruelty of the law, hedging up, as it does, every way by which he might secure freedom to his child and thus save her from a dreadful fate. In this strait he applied to Hon. Philemon Bliss, of Elyria, for counsel, whose clear head and warm heart were soon enlisted in what would seem the hopeless task of enabling a wealthy father to free his own child from eternal slavery.

A will was soon executed, in which the facts of the parent's earnest wish were clearly set forth, and by the terms of which the daughters were made free, and the sum of four thousand dollars bequeathed for their support and education, and the noble Doctor Rea was appointed executor of the will.

It was also provided that the whole of the above sum should be expended, if necessary, to secure the freedom of the youngest girl, should an attempt be made to prevent it by the heirs, under the laws of Mississippi, which wise provision, with the energy and firmness of Dr. Rea, proved more than a match for slaveholding cupidity and slaveholding law, as is shown in the fact that both Emeline and Cyrena are now safe in Oberlin, where their wants will be supplied and their education provided for under the direction of Dr. Rea.

But all this has not been accomplished without a severe struggle, every point being warmly contested by greedy heirs and wicked laws on one side, and the determined Doctor and righteousness on the other. For a time it seemed almost certain that the cormorants would succeed, and that the money as well as the liberty of Cyrena would be lost; indeed, so sure were they of success that the heirs bid Doctor Rea a bold defiance.

At length a point was decided by the Supreme Court of Mississippi in a case involving some important ones in this, and the controversy was brought to a close by a compromise, in which Dr. Rea secured the freedom of the girl and three thousand dollars of the money.

A few days ago Dr. Rea might have been seen leaving the plantation of the late James Oldham in a large canoe freighted with his precious charge, the tender Cyrena, an unwilling exile from her childhood's home, and making his devious way for nine miles, through recently cut gorges and eddying currents made by the turbid waters of the Mississippi, back to Friar's Point, where he embarked for the purpose of reinstating these sisters in Oberlin, the very place chosen for them by the dying honest slaveholder, where they can become free, virtuous and intelligent women.

Offers to Trade Her Daughter for a Negro Girl.—Some time since the wife of Mr. Poulin, a merchant of St. Joseph, Mo., ran away with her husband's clerk, taking along a little daughter. The following letter, written by the woman to her husband, is published by the St. Joseph *Journal*. The girl, Lucy, mentioned in the letter, is a servant belonging to Mr. Poulin, worth about $900, and the child which she proposes to exchange is his own, and is about four years of age. The letter is post-marked Cincinnati, Ohio:

May 23, 1859.

Mr. Isadore Poulin—*Dear Sir:* I wish to write to you a few lines to give you some news of us, and to tell you that Eugenie speaks of you every day, and that she wants to go and see her papa in the store, and she cries for her good Honorine and her black Lucy every day. I hope you are not mad at me because I went away with Mr. Auguste. * * * I am very happy with him; he treats me like a wife. I do not regret what I have done, for I am happy with him.

I will tell you one thing, if you will give me Lucy, I will give you up Eugenie for her; if not, you cannot get her. If you are willing to do so, you can come yourself and get her. We will be glad to see you.

I want you to write right away as soon as you get this letter; cause we might be gone from here if you wait too long. Direct your letter to Eugenie Poulin, Cincinnati, Ohio. Write right off. I cannot wait no longer than ten days. Mr. Auguste will write to you when we receive an answer from you.

We are all well, and wish you the same. Kiss the children for me. Mary.

A Weston (Mo.) correspondent of the St. Louis *Republican*, writing June 3, says:

"Capt. Pate and his negro man Austin (about whom the newspapers have had so much to say recently) arrived here on Saturday. Dr. Morris immediately got out a writ for the possession of the boy; the officer got him out of Pate's possession and handed him over to Morris, who in a few minutes passed him over to a negro-trader. Pate then sued out some other sort of writ or attachment for the possession of the boy, giving good bonds for the value of the slave in case Morris should prove a title to him; whereupon the trader gave back the boy to the officer, and so the poor darkey has been passed from hand to hand as a sort of circulating medium, and with the celerity and slickness of the little joker in the classic amusement of thimblerig. For twenty-four hours the game was brisk and entertaining; sometimes the negro was Pate's and sometimes he was Morris's; it was 'now you see him, and now you don't,' until your correspondent became confused and bewildered, and gave up all hope of ascertaining head or tail of the complicated affair. During the time that the legal transactions were progressing, Capt. P. and Dr. M. met at the Exchange Hotel in Kansas City, and sharp words and prompt drawing of weapons took place, but bystanders interfered, and a desperate conflict (for they are both gentlemen of determination) was prevented, or at least postponed."

Hayti.—We have received, per brig Pico, from Port-au-Prince to Boston, Hayti files to May 28.

The country appears to be quiet, and the elected authorities are engaged in making arrangements for the continuance and stability of the present government. The salaries of the President and other officials had been decided upon, and a law passed determining their annual stipends.

The immense depreciation of paper money, with which Hayti is flooded, causes great inconvenience to the merchants and traders as well as the government. By a report of the Secretary of State it appears that the public debt amounts to two million of paper dollars, which are, however, valued in real coin only $149,000. The financial affairs of the country are in a sadly complicated condition. All payments of duties and taxes to the government must be made hereafter one-fourth in foreign coin and three-fourths in the national currency.

Everything in Hayti appears tranquil. Strangers are visiting in the place, and music and other teachers announce their intention of settling in Port-au-Prince. An Italian tenor, named Gabriel Sapignoli, advertises a concert, to be followed by the recitation of Italian poems, in which he had "created so great a sensation at the Hall of Niblo, in New York." He charges $10 admission.

Lucretia Mott.—This exemplary reformer, and distinguished minister of the Society of Friends, will attend the Norristown meeting, to-morrow (Sabbath). We hope the friends of practical righteousness, and especially those who habitually absent themselves from all places of worship, may attend, as she may have a message of duty to impart to them. *Norristown (Pa.) Republican, 18th.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JUNE 25, 1859.

Correspondents will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard, No. 5 Beekman street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard, No. 5 Beekman street, New York.*"

Wanted.—The Editor of The Standard is anxious, for reasons connected with the welfare of the anti-slavery cause, to gain access to Mary Howitt's Sketch of the Life of William Lloyd Garrison, originally published in the London *People's Journal*. Friends of the cause, who have any reason to suppose that they possess a copy, are requested to search for it immediately, and to send it, when found, to this office. It shall be promptly returned.

Anti-Slavery Committee in London.—In the *Clerkenwell* (London) *News* of June 4th, received by the Persia, we find an account of the organization of an Anti-Slavery Committee in London, whose chief object it will be to enlighten the people of Great Britain upon the subject of American Slavery, and to unite the Abolitionists of that country with those of the United States in common efforts for its abolition. The chairman of this Committee is the eloquent and devoted George Thompson. We hasten to congratulate the friends of the American Anti-Slavery Society upon this new evidence of the interest felt in this cause by the friends of freedom on the other side of the water, and regret that want of space compels us to defer the report till next week.

THE MOLTEN IMAGE AT BOSTON.

The Athenians of old were special idolaters. Our American Athenians resemble them in this particular, if in none other. They are given to Hero-worship. They even apotheosize their heroes before they die. While Mr. Webster "still lived," he was the Godlike. Now he is dead, they have had a molten image of him made, and a fearful schism hath rent the sect of the Websterolaters asunder because of the same. This comes of diversities of judgment as to its being a fitting expression of the divine lineaments of the godlike man. Also from a divarication of opinion as to the fittest place where to set up the great and terrible image they have provided. The chief priests of the sect deemed no place sufficient for their idol but soil owned by the State and consecrated by the State House, and they obtained permission of the Great and General Court (as the Legislature of the Bay State hath been styled from the beginning) to erect it there. But then the baser sort of worshippers came together and repudiated the action of their presbyters, and would none of it, and this is the newest thing our men of Athens have to spend their time in telling and in hearing.

This form of superstition resembles the mysterics of ancient paganism, not merely in its idolatry, but in its exoteric and esoteric qualities. To look at the fetish, it seems to a common mortal to be but an ugly mass of bronze, conveying no inkling of the really comely countenance and portly presence of the defunct original, while yet in the flesh. But Mr. Everett, who is the hierophant of this worship, has stayed his wandering course, and ceased for awhile to uplift his voice and spare not in behalf of Mr. John A. Washington, to teach the recusants that they are not to believe their eyes, and that it is their duty to accept this symbol of their creed by faith and not by sight—even as the Egyptians of old were taught by their mystagogues that it was not a monkey with forehead villanous low, a brinded cat that mews, or an onion wrapped in savory circumvolutions of silvery skin, that they discerned with their mortal eyes, but a god that was hidden in these emblems, for which they were to look with a spiritual vision. He even made a stand for the authenticity of the trousers, fearful to behold, maintaining that they were not bought at a slop shop, as mere sense suggested, but modelled from the identical integuments which had once indued the godlike legs.

But the majority, from one motive or another, refused to listen to the voice of the charmer, charmed he never so wisely, and passed the resolutions of virtual censure on the Executive Committee for what they had done Whereupon Mr. Everett resigned his hierophancy and shook off the dust of his feet as a testimony against the schismatics. But the effort to stay the heresy hath not yet been given over. The speech of Mr. Everett hath been printed in the *Family Journal*, which is the esoteric title of the *Daily Advertiser* of Boston, and diligent pains are taking to manipulate the Committee of One Hundred and get a majority of them to consent to the erection of the statue in the State House yard. It is not material to us or to the country at large what result may attend this mighty conflict. We are far enough from the scene to see and to enjoy the strenuous puffing of the worthy Athenians to blow up the bubble of Mr. Webster's reputation to a national importance. In his lifetime he never reached more than a provincial consequence. In Congress his influence was less than nothing, and he has left not even the impression of his little finger on the history of the country. Even the Fugitive Slave bill was no invention of his and would have been carried in despite of all he could do against it. The slaveholders were right enough in refusing him a single vote for the Presidency, for he had not weight enough to carry one for their schemes in the Senate beside his own.

Mr. Webster has not been long dead, but it is long enough to enable the public opinion of the nation to begin to adjust his due place among the public men of the country. Overshadowed even in his own time by second-rate men like Clay and Calhoun, how can he stand the comparison with the giants of the elder time—with Hamilton, with Ames and with Jay! It is simply ludicrous to make the attempt. No marble or bronze can make any man perdurably famous who has not written his name indelibly on the history of his country, by actions, or words which are actions, identical with great changes in human condition. Mr. Webster will retain that measure of popular reputation which is the reward of eminent lawyers; but posterity will demand to see his acts before they accord to him the fame of a statesman. Perhaps it may be well enough for Boston to accept this statue and to set it up in the Capitol grounds there. Though ugly and not like (for it could not be like and not be comely), it will answer to satisfy the personal friendship or the posthumous toadyism which demands some such expression. As long as it is permitted to stand (which will not be forever), it will remind the inhabitants of that precinct that such a man once lived—a fact which the other portions of the country are fast permitting to slip out of their minds. Men have room enough in their memories for the recollection of those men only who have affected their destinies or their interests in some material degree. And of this number Daniel Webster was not one.

Maryland Slaveholders' Convention.—We allot a large portion of our space this week to an account of the Slaveholders' Convention lately held at Baltimore, and to the comments of several public journals thereon; to all which we invite the particular attention of the reader. The action of the Convention, considering the circumstances under which it was called, certainly indicates the existence in Maryland of a strong, though latent, hostility to slavery—a hostility which, however blind it may be in some respects, is yet too intelligent to submit to measures having for their object the perpetuity of the system. The rampant portion of the slaveholders felt the pressure of this sentiment to such an extent that they dared not carry out the scheme which they had concocted for the enslavement or expulsion of the free blacks and the prohibition of emancipation. The Richmond *Argus* sees in this a prophecy of the freedom of the State at no distant date. It says:

"Well, the Marylanders, after having a grand and imposing Convention on the subject, have decided to *do nothing* in regard to the 'immense and still increasing free negro population of the State.' With the incubus of 74,783 free blacks against 90 368 slaves in the State, they have determined substantially to let the matter rest. Of course, the people of Maryland have the right to settle the question for themselves; but it is easy to see that *the tendency of their policy will be to wipe out slavery from among them, at a comparatively early day.* We shall soon cease to regard Maryland as a slave State practically. Politically she has been dead to the South for a long time past."

Let us hope that this faint streak of light may prove the herald of a glorious dawn.

A KIDNAPPER TURNED OUT OF CHURCH.

In The Standard of the 4th inst. appeared an account of the capture, trial and rendition of a fugitive slave at Zanesville, Ohio. The negro had been a resident of Belmont County three years. A miscreant named Honeycutt was employed to decoy him, upon false pretences, to Zanesville, where Ezekiel T. Cox, Deputy U. S. Marshal and *member of the Market Street Baptist Church* in that city, pounced upon him, manacled him, and took him before a U. S. Commissioner, who immediately locked his door to exclude the public, and then summarily remanded him to slavery! A *habeas corpus* was issued by a State Judge, who, after a hearing, surrendered the negro to his captors, when he was carried off into the hell from which he had once escaped.

The people of Zanesville were intensely excited by these circumstances, and the Church to which the kindnapping Marshal belonged promptly commenced proceedings against him, and finally excommunicated him, as appears from the following letter, written by some friend in sympathy with him.

Correspondence of The Ohio Statesman.

Zanesville, O., June 15, 1859.

Ezekiel T. Cox (the father of Samuel S. Cox, Democratic member of Congress from the Columbus District) has been for upwards of twenty years a member of good standing in what is called the Market Street Baptist Church, of Zanesville, Ohio, and has resided upwards of forty years in and near that city. He has been United States Deputy Marshal for the Southern District of Ohio for the last year or two, and had the fugitive Charley Jackson recently arrested by virtue of a warrant in his hands. In consequence of Mr. Cox's action in this matter, the above Church resolved, among other things, that he "had participated in the Fugitive Slave case in a manner wholly unwarranted by the Word of God, and by so doing had grieved his brethren in the Church, and brought dishonor upon the cause of Christ and the Church of which he is a member."

In their preamble, the Church stated that Mr. Cox, in acting as a Deputy Marshal of the United States in this case, acted contrary to the spirit and teachings of our holy religion, and the express command of God himself, as recorded in Deuteronomy, 23d chapter, 15th and 16th verses: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee," &c. This was the only portion of the Scriptures quoted, as we understand, to prove that his proceedings under the Fugitive Slave law were unwarranted by the word of God. A special Church meeting having been appointed to try him for this offence, he was requested by a committee of the Church to appear before it on the 6th inst. and present his views of duty in relation to the matter. He accordingly appeared and stated that he did not believe the Church had any right to call him to an account for his action under the above law; that it had been in force a number of years; and if so iniquitous, why had it not been repealed? but as it was not repealed, it ought, in his opinion, to be obeyed, and would be by every law-abiding citizen of the Union. Mr. Cox stated to the Church that it was preposterous to suppose that the above passage from Deuteronomy, written some thousands of years ago, had any applicability to his proceedings under the Fugitive Slave law at all; and that the first verse of the same chapter, and divers others of the same book, might with as much propriety have been cited by the brethren to prove his conduct unwarranted by the Word of God. Dr. Adam Clarke, one of the most profound scholars, said Cox, remarks in his Commentaries, as to this 15th verse of Deuteronomy, that it means "a servant of an *idolatrous* master, that he might join himself to God and his people." In any other case, continues the learned divine, "it would have been injustice to harbor the runaway." Mr. Cox showed that this fugitive, Charley, did not escape from idolatry to join himself to God and his people, but ran away from a kind and humane master, stole a horse, saddle and bridle, and committed a criminal offence besides of the most atrocious character, with a poor, weak white girl. Yet, such a wretch, Mr. Cox stated, appeared to have enlisted the deepest sympathy of many of the leading members of the Church, and that he was arraigned before it for no other cause than having performed his sworn duty as an officer of the United States in arresting such a miscreant, who, he stated, was not fit to run at large, or for any society, save practical amalgamationists or ultra Abolitionists.

Mr. Cox stated that he was cited to the laws and ordinances under the Mosaic dispensation to prove his unwarrantable conduct as a professing Christian, and no reference made to the New Testament to prove it; that he had been led to believe that the old dispensation, with its rites and ceremonies, and comparative darkness, had been somewhat superseded by the light of the glorious Gospel of Christ, and he thought it would be better to observe His precepts and instructions, and those of His inspired Apostles, than the ordinances of Moses, enacted in those early days of the world, and which he had shown were not at all applicable to this enlightened age, under the Gospel dispensation. Mr. Cox said he had never been a slavery propagandist, but that he had always intended to be an advocate for the maintenance of the Constitution and laws of the country. Surely, said he, no Christian of any pretensions to intelligence will deny that slavery was, at least, recognized and tolerated when Christ was on earth, and during apostolic times, as well as under the Mosaic dispensation; and referred to Paul to Col.: "Servants, obey in all things your masters according to the flesh," &c. Also his directions to Titus, "Exhort servants to be obedient to their own masters, and to please them well in all things," &c. "Not purloining (that is, not stealing, as the fugitive Charley did), but showing all good fidelity," &c. He also referred to the 3d chap., 1st and 2d verses, of Paul to Titus: "Put them (the brethren and those to whom he preached) in mind (said Paul) to be subject to principalities and powers, to obey magistrates," &c., "To speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men."

"By principalities," Dr. Adam Clarke says, "we are to understand the Roman Emperors, or the supreme civil powers, in any place."

"By powers," he says, "we are to understand the Deputies of the Emperors, &c., and all such as are in authority under the supreme powers, wherever we dwell."

Mr. Cox also referred the Church to Paul to the Romans—"Let every soul be subject to the higher powers—For there is no power but of God—The powers that be are of God—Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation—for rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good and thou shalt have praise of the same." See 13th chapter, 1st, 2d and 3d verses.

Mr. Cox then sustained his position by citations from Adam Clarke, Daniel Webster, Henry Clay, and others.

Mr. Cox also remarked that if a church-member, a professing Christian, or a *real* Christian, is to be prohibited from holding office under the government to which he belongs, by the Church in which he is a member, and that the laws of this country are to be executed and observed exclusively by non-professors, it ought to be known.

As to resigning his situation as Deputy U. S. Marshal (which he was required to do), he said he would when he saw proper; and in the meantime the Church might do, and he presumed it would, in his case, just what it pleased.

After he left the meeting, a vote was taken, and he was *excommunicated* by a vote of 22 to 12—the whole number of members being about 150.

This is the first time, we think, that any Church has ever excommunicated a member for aiding in the enforcement of the Fugitive Slave law. It is instructive to notice how this Baptist kidnapper entrenched himself behind the bulwarks erected for him by learned and popular divines, who have long tortured the pages of the Bible for the defence of slavery. He had on his side more than one-third of the members of the Church who voted upon the question of his expulsion, and we shall not be surprised to hear that some other evangelical Church in Zanesville has received him into its fold as a persecuted saint.

SLAVERY AS AN EDUCATIONAL POWER.

The slaveholders are ever seeking to cover the wickedness of their system by the pretence that it has a tendency to elevate the African from barbarism to the plane of civilization and Christianity. The President of the Republic of Liberia appears to take a different view of the matter. With every opportunity to form a correct judgment, he says, in his last message to the Legislature:

"My fear and anxieties for the last five or six years have been that the moral, intellectual and industrial training of a majority of the immigrants who may arrive here from the United States, as well as that of our posterity, bred and born in this country, *will not keep pace with the advancement of the aborigines in those elements of individual and national greatness.* In order to show that these fears and anxieties are not unfounded, I have only to state what is pretty generally known in Liberia, that *there are thousands of natives, living within the jurisdiction of this Republic, who are intellectually in advance of at least one-half of the immigrants that arrive here annually from the United States.*"

This is very important testimony. President Benson proceeds to recommend that the Legislature look into the matter, and satisfy themselves whether the emigrants from the United States or the aboriginal inhabitants of the Republic have contributed most, in proportion to their numbers, to the wealth of the nation and the resources of the government.

The *Evening Post* makes these very sensible observations upon the text thus furnished.

"The conclusion to which President Benson has arrived is corroborated by what we know of the history of oppressed races under all governments. The nearer oppression comes to absolute slavery, the more it degrades and demoralizes those who endure it. The dreadful despotism of the Roman Empire, combined with a system of domestic slavery, brought the people of Italy to that state of miserable degeneracy which made them, with all their civilization, an easy prey to the savage invaders of the north. If the character of the Greeks of the present day be wanting in certain manly and noble elements, it is because these were trodden out by centuries of oppression. We might give still more familiar examples of modern families of mankind which have had their finer qualities stunted and kept from growth under the rigorous climate of despotism. Those who are treated like brutes cannot be expected to behave like men. Slavery is no proper stage in the transition from barbarism to civilization; it develops none of the capacities of a race for a high degree of intellectual and moral energy; on the contrary, it embrutes, petrifies, stupefies those who wear its yoke.

"What President Benson says of the progress made in civilization by the aboriginal Africans on the Liberian coast is most creditable to their natural docility of character. Of all savage races the negro is, perhaps, that which most easily receives and best retains the impressions made by improved social institutions, which is most easily reclaimed from its original wildness and least likely to relapse, and which conforms most readily to the influences of the peaceful, kindly and affectionate morality embodied in the Christian religion. It bears enslavement better than most other races, but, like other races, its spirit is broken by it and its capacities sadly dwarfed and narrowed.

"Slavery, then, is no school for the improvement of the black race; on the contrary, it is a hindrance to its advance in civilization."

HIGHLY IMPORTANT TESTIMONY.

To the Editor of The National Anti-Slavery Standard.

The enclosed paper is one result of Dr. and Madame Bodichon's travels in America—their testimony on the slavery question. As the testimony of a distinguished English woman (of whom many of your readers have heard as Miss Barbara Leigh Smith) and of a distinguished Frenchman, both qualified observers, it has great value here, and will be influential in Europe.

I am yours for the cause, M. W. C.

There are fifteen slave States in America—Delaware, Maryland, Virginia, the two Carolinas, Georgia, Florida, Alabama, Louisiana, Texas, Mississippi, Arkansas, Kentucky, Tennessee and Missouri. Having lately visited all of these, except Texas, and considering it important that no witnesses should shrink from giving their testimony on the great cause now pending before the court of the world, we wish, in a few words, to state some part of what we have seen and heard in slave States and in free. Of the latter there are eighteen. The difference of character between them and the slave States is strongly marked. To begin with the feature that first strikes the traveller's eye: The free States are remarkable for their activity; every one works with an eagerness that shows he is struggling to attain to a higher position than that he occupies. Probably there is not a man in the free States of America who has driven a cart for so long a period as twenty years; certainly it would be impossible to find two successive generations of carters in the same family. All is in a state of change; every one hopes to advance, to obtain more power, more scope, more dollars. In the slave States, on the other hand, there is an appearance of poverty; all tells of neglect, and men look listless and satisfied to let things be. Even the blacks, with few exceptions, have a contented, careless air, resembling that of the Italians. The desire to improve their condition has not entered into the mind of the mass. In these fifteen States of the American Union one looks about for the characteristics of a Republic; they may not, indeed, all be absent, but they are hard to find. The conversation in hotels, railway carriages and steamboats abounds in republican phraseology, but where is the reality to which it should correspond? In these fifteen States of the American Union are 3,700,000 human beings who have no legal rights—no legal right to their persons or their labor; who can be sold from hand to hand, like horses or dogs. In these fifteen republican States there are about 400,000 human beings who have no right to vote, and who cannot mix with the privileged part of the community on any terms of equality; and these are not slaves, but free colored people. We have known instances of young ladies of this class who would not walk out in the day time in the streets of New Orleans, because their slight tinge of African color exposed them to be spoken to by whites in a manner intolerable to modest women. We have known respectable teachers obliged to refuse to give lessons to free colored children, because, had they done so, the parents of their white pupils would have with drawn their children; and this even though the lessons had been separately given.

In these fifteen republican States there are from 345,000 to 350,000 men who hold their fellow-men in bondage. There are two slave-owners who hold more than a thousand, and nine who own from five hundred to a thousand slaves. As to the effect of this holding upon the holders, we may imagine what it is likely to be, and we may hear what Mr. Jefferson says of it, in his "Notes on Virginia," words which we, from our own observation, can affirm to be true:

"The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and the most degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal. If a parent had no other motive, either in his philanthropy or his self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. *But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst passions, and, thus nursed, educated and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities.*"

Nothing strikes Europeans who have resided in the Northern States so much as the universal politeness and good temper. In Europe, and in England especially, the tempers of rich people are destroyed while they are children by the tyranny they see exercised over servants, and the submission they see in servants towards masters. In the Northern States of America there is no servant class; there are servants, but they do not mean always to remain servants; they exact respect; and enough equality exists between servant and master to make it necessary for the latter to keep his temper under control. Probably this is one reason of the good temper prevailing among the Northern Americans. On travelling South, we found the change very striking. The Southern gentleman is blustering in manner, violent in language and given to swearing. In the drawing-rooms we saw the "chivalry" of the South, and observed their much-boasted courtesy to "*ladies*"; but we cannot affirm that they are polite and kind to *women*, as the Northerners always and universally are.

Another point which forced itself on our observation in the South was the want of truthfulness. On our first entrance into the slave States, we were in the cabin of a steamboat, talking with a party of slaveholders. They expressed a desire that we should write a book, and give a true picture of slavery, to further which undertaking they related to us wonderful histories of their own slaves, their virtues, their marvellous affection for their masters, and their happiness in a state of slavery. Gen. H., one of the most eloquent, affirmed that no gentleman would ever separate a slave family; and this was assented to by all present, at least six or seven persons. On inquiry, we found that one of these ladies had a black nurse for her baby, whom she was bringing from Kentucky to live with her in Louisiana, and that this nurse had left her husband and five young children behind in Kentucky, probably never to see them again. We next found that one of the gentlemen was a slave-dealer, and that he had a farm in Maryland, which he made a sort of dépôt, collecting slaves there, whom he afterwards sold South for the New Orleans market. The very first slave woman we spoke to, after the conversation with these ladies

Our European Correspondence.

LETTERS FROM HARRIET MARTINEAU.....No. VII.

To the Editor of The National Anti-Slavery Standard.

JUNE 6th, 1859.

SIR: It is a satisfaction to many of us here to see the strong notice, in *The Liberator* of May 20th, of the case of American seamen; or rather, as we say here, of the case of seamen on board American ships. A small pamphlet has lately been issued under the signature of "A Liverpool Merchant," and addressed to Mr. Whitbread, M.P., on the subject of the cruelties inflicted on seamen on the high seas, by captains, inferior officers and seamen, and the extreme difficulty of interposing any check, or inflicting punishment. I send you the pamphlet by this post; and the more widely it can be made known on your side the water, the better, for the tone is so just and fair that it can hardly cause any offence, while it incites to a cordial agreement between the two nations in getting rid of an evil intolerable to both. The London *Daily News* has taken up the subject, in an article on the 4th inst., and it is understood that Mr. Whitbread will introduce it into the new House of Commons, as early as possible. What can you do on your side? The thing needed is some provision for securing the safety of seamen between the sealines where the police of each country ends. So it appears on the surface; but thoughtful people know very well that legal provisions, however they may be improved, always *are* evaded, more or less, till men are brought into harmony with them. Thus, while doing everything possible to obtain a law that will work on the high seas, we must strenuously endeavor to raise the character of seamen and their commanders. By our Merchant Seamen's Act we have done a good deal in this direction; but a new generation must grow up before its requisitions will have become a matter of course. Meantime, our maritime brutes and devils are as bad as yours; and there is no ground for recrimination between us. If your captains in the port of Liverpool, last year, hung their colors at half-mast during the execution of an English commander for murder by cruelty on the high seas, it is through American newspapers, cited in *The Times*, that the fact is known throughout England. Let us coöperate like brethren in this matter. If the "Liverpool Merchant's" letter could be spread over your whole country, surely the thing would soon be done. On our side, the predisposing deficiency seems to be of duly qualified captains; and on yours of duly qualified seamen. We are far from satisfied with our merchant crews; but yours seem to be often not crews at all, but groups of shiftless adventurers and scapegraces, whom it suits to be always on the rove. We have provided an ordeal for our merchant-captains to be tested by. It will be more difficult for you to provide a supply of good sailors, because the deficiency seems to be owing to the disrepute of the vocation. You cannot obtain good treatment for sailors till their quality improves; and you cannot procure a better quality of sailors till the treatment is rendered securely good. Such is the dilemma. But American wits are never finally baffled by such difficulties. They can find a way out of a vicious circle sooner than anybody. Let us hope this case may be a fresh instance of that acuteness and energy which the world ascribes to you.

This subject induces some speculations among us which it is as painful to me to refer to as it must be to you to read about. We admit, even eagerly, that cruelties perpetrated in American ships are not therefore chargeable on Americans. On the contrary, the masters are, oftener than not, foreigners, and frequently British. Still, the scene is too often an American ship; and it seems to us only too true that there is more oppression of the weak by the strong within the domain of your Republic than anywhere else. The world may be mistaken; but the general impression in Europe and the settlements of Europeans is that the sympathies of Americans are more and more openly declared on the side of brute force, from year to year—almost from day to day. We do not forget, and never shall, the difference between Abolitionists and all other Americans on this particular point. We can speak to you, sir, and your constituents as to brethren, precisely because you have borne your testimony long and steadily against this growing vice of your national character; but, the Abolitionists apart, what can we think and what can we say of a republican society in which appeals to physical force are applauded; where citizens carry arms; where to waylay, or take at a disadvantage, an unarmed man, to put women in prison, or chase them from their residence on other grounds than legal guilt, and to insult the depressed, does not exclude men from society? The lack of liberty is bad enough. It is bad enough that a man cannot utter his thoughts in the Senate, nor a woman in letters to her brother; and that citizens and their wives cannot teach negroes to read; but that great evil of lack of liberty in a country which calls itself free pales before the fearful spectacle of the growth of a barbaric morality in a nation which ought to have been the foremost of the world in morals and civilization. You and I are perfectly aware that the preservation of slave institutions in a Democratic Republic must necessarily produce this consequence, among others; but the verification is equally shocking to those who anticipated it and to those who did not. The Sickles trial has lighted up the whole scene to eyes hitherto careless. Not to dwell on the evidences of a puerile condition of mind—the excitement, the false enthusiasms, and the total absence of serenity and common sense all round—the moral notions which seem to be actually prevalent fill us with amazement and dismay. There are eccentric people everywhere; and we should not have wondered if one or two oddities had stood up for Mr. Sickles's way of proceeding, or had fancied some ground of feminine gratitude for what he had done; but that a whole crowd of citizens should declare that he had done something right, and that fathers, husbands and even women should suppose that female virtue was safer on account of his act, utterly confounds our notions, and confuses our conception of the Americans as a civilized nation. It is not only the fuss. We have seen too many epidemic agitations, too many glorifications of very small or worthless persons, to mock at any nation for a passing folly of that kind. It is the low, impure, barbaric *morale* disclosed by such a scene that dismays European observers. A slaveholder who had reigned solitary on his plantation all his life, reading only the brimstone and sulphur literature of Southern championship, might have been pitied and allowed for for doing as Mr. Sickles did; but that a Northern man should do it, that men from all points of the compass should applaud it, and that women should fancy their virtue the safer for it, makes us ask what age of the world you have receded to, and how you propose to get back to a condition of progress. It does not mend the prospect that while society takes part in this way with the strong against the weak—with ruffians like Preston Brooks and Sickles, and many another, who have assailed unarmed men—and goes on insulting free blacks, and flogging and forcing slave men and women, it gets into a great fervor about the new European war. It is natural enough that ruffians should sympathize with the Emperor of the French; and the ruffianized taste of a society that would associate with Preston Brooks and make a hero of Sickles may satisfied with the sentimental brutality of an usurper, who has killed, violently or by inches, more victims than a war cost in his uncle's time; but it is painful to see the apparently higher elements of society condoning the tyrant's offences, on account of his present pretensions, and even trying to make a hero of him. In this country, where neutrality (the clear duty of the hour) renders it mischievous to rail at the tyrant on either side, we await the result nearly in silence as regards the despots, though with open cheers for the Italians. But we are no nearer respecting or admiring Louis Napoleon than we were seven years ago. If it were otherwise, we should rejoice in the war. As it is, we regard it with grave misgivings, on account of the Italians first, and afterwards of the remaining liberties of Europe. If your nation really care for Italian liberty, they will distrust the perjured traitor and ruffian who uses the Italians to save his own life, and will sacrifice them to augment his own empire.

Is it not possible that some of this indefensible enthusiasm may be factitious?—got up to divert attention from some points of American policy and procedure? If so, I trust it will not succeed. I observed to you, three months ago, that your President can determine the fate of the African slave trade. Within those three months, several batches of bad news of that trade have arrived. We shall take care that no bustle in the world—of European warfare or anything else—shall divert our attention from Mr. Buchanan's doings and omissions; and we trust to you to keep a steady watch on him, on your side. If our ships had continued to protect Cuba, and your rulers had sent the proper number and kind of vessels to the African coasts, with the genuine wish to render the slave trade impossible, the thing would have been nearly done by this time. Whereas, what do we see?—all your powers and influences exerted to uncover the Cuban ports, and send away our cruisers from those seas; vessels sent to Africa so large as to be useless in the seas of that coast, and to subject your good faith to the charge of stimulating the traffic; a brisk trade pouring cargoes into Cuba; and, finally, a genuine African slave trade going forward in some of the States of your Union! Now, can Mr. Buchanan do better than this, or can he not? Can your Chief Magistrate prevent citizens of American States from violating the Constitution at home, and treaties with foreign powers? If he cannot, you must amend the Constitution, or break up the Union, and make a better. If he can, you must look to it that he does not expose you to be brought before the bar of Europe, to account for breach of treaty. If war were to ensue, no kind of sentiment could be got up on your behalf. Your condition would be one of unmitigated disgrace. It is high time you, as citizens, were annihilating the slave trade to your own States, and deciding its fate elsewhere, or else washing your hands of the iniquity of such rulers and such comrades. Forever is the question asked here—"Why does not the North control the minority of slaveholders? It certainly can; and, till it does, we must consider it rather the worst party concerned." It is a mournful and embarrassing task to reply to this question, from day to day.

May it be permitted to add that your friends here have another embarrassing question to deal with? It was always difficult to explain to inquirers the point to which controversy, wrangle, attaint of character reached among the Abolitionists, and to reason away the complaint that mutual distrust, accusation and denunciation took place wherever Abolitionists appeared; but your friends could honestly show, to all who would listen, that it was your first business, your inevitable duty and doom, to prove all persons, as well as all things, and purge away all that could weaken as well as defile your body. Till this was done, you, who were the salt of your earth, could not keep your savor. It was the very condition of fitness for your work of staying corruption. The case, at the end of twenty years—or say ten or five—is wholly changed. You now lead public opinion, as is shown by the hypocrisy of worldlings in professing abolitionism. How is it that some two or three of your heartiest comrades cannot see that a wider duty opens with your elevation of position? One would think you would all be glad to remit the charge of other folks' souls, when their condition is no longer your express and vital concern; yet we see the habit of accusation and vituperation perpetuated when the occasion has passed. It is for the Abolitionists now to lead, and for others to look to themselves as to how and when they follow. Let *them* take care of that! It seems to us a deplorable mistake to turn back, or keep your faces reverted, and charge yourselves with the responsibilities of persons and parties who have their own effort to make, and their own path to clear, to get up to you. Your time and temper are too precious now to be spent, as was necessary, in fighting with your neighbors, in order to obtain a footing for fighting slavery. The monster is before you now, face to face, and society is behind you, instead of crowded between you and it. Let those behind you be of what quality they may, your concern is with the monster, and not with them. If they help you from behind, or come up to your side, well and good. If they cannot, so much the worse for them; but why lose your time and strength in scolding them, or picking out their faults? Why waste precious hours, and jar a propitious harmony, by occupying yourselves with the weak parts of the imperfect, and the halting of novices? You will never be found fraternizing with hypocrites; and if you wait where you are till all who condemn slavery are proved to be of your quality, the world will be more disposed to question your quality and destination than it has ever been yet. You know whom I mean; and *they* will know it; the two or three sincere and zealous workers who deserve all honor for former work, but who have not lately given evidence of the enlightenment, modesty, justice and moderation which your improved position demands. Will they not either defer to the sense of the proved leaders of the cause or undertake a department where they can do their own work in their own way? It is certain that they are doing more harm by impeachments which the world sees to be groundless than they can compensate for by any manifestation of virtues so misplaced as to look like faults of great gravity. It is a grave responsibility to impair or disturb your force while in full march on the open battle-field. Such is the view of your and their friends; and I do not apologize for communicating it. We desire to understand each other, in order to coöperate. Yours, &c. H. M.

PROGRESSIVE FRIENDS OF PENNSYLVANIA.

To the Editor of The National Anti-Slavery Standard.

BY those who wish and labor for a higher development of mankind, and the general amelioration of the condition of our race, the proceedings of this body of Reformers in their Annual Meetings, and the enunciation of principles they are wont to make, are regarded with the deepest interest. Upon those subjects which come within the scope of their deliberations, wherein are involved the evils which afflict society, and the proposal of remedies, their utterances are usually distinct and clear, and rise above wholesome criticism.

An exception to this, as it appears to me, and one which may profitably be brought to their notice, occurs in their recently adopted Testimony against Slavery, in the following paragraph: "Where human liberty is concerned we can make no compromises. The United States Constitution, as usually interpreted, protects and sustains slavery. Every party, and every individual acting politically under the Constitution, is morally a partaker in this guilt, or *can only escape from it by insisting upon an anti-slavery interpretation of this instrument.*" The clause which I have italicised contains a compromise where human liberty is concerned, apparently based upon one or the other of two erroneous assumptions; i. e., either that the motive with which an act is performed may be such as to justify the actor, irrespective of other considerations, or that the Constitution was intended by those who framed and those who adopted it to oppose and abolish slavery, and is adapted to secure that end. To assume the former is to accept as a standard of morality the maxim that the end justifies the means, against which the progressive portion of Christendom long since protested in profession, though, unhappily, it has been adhered to in practice. To take the latter is to err as completely in respect to facts, not only as they are recorded in history, but as they are actually transpiring at the present. The Constitution of the United States is neither a thing of the past nor the subject of an *ex parte* construction. It is a living agreement, recreated daily by those who yield it allegiance; and the right to decide what is its true meaning, in any particular, belongs equally to either party, in any controversy under it, until the umpire which itself provides, the Supreme Court, shall have pronounced a final decision between them.

Granting that this court has made or may make decisions opposed to its obvious intent and meaning, these decisions are nevertheless *the Constitution*, until they are legitimately reversed. *Submission* to them, until a change can lawfully be wrought (and which by the participant in the government is to sanction and take upon himself the responsibility for them) or *revolution* are the only alternatives. Any other theory of the government makes it in fact no government. The moral responsibility of the voter under it depends in no degree upon the construction which he, as an individual, may adopt as the true intent and meaning of the instrument, except it be a correct rule in morals that the end sanctifies the means. He cannot become a party to it without the surrender of his individuality, at the very first step, by the agreement that the will of the majority shall also be his will, to be supported, if necessary, by his whole pecuniary and physical power. He is the government, so far as his individual accountability is concerned, and is personally responsible for all the wrong committed by its officials under any construction of it which its language permits, and to the same extent when he has voted against as in favor of their occupancy of office. The plea that the true meaning of those provisions of the Constitution which relate to slavery has been perverted by those in power can avail him nothing after he has entered into a compact with others, which allows them the same right he professes, to decide what that true meaning is, although he knows it to be couched in language purposely ambiguous, and has pledged himself to the support of whatever construction the majority of his confederates shall give it. If a clear and unequivocal prohibition of slavery everywhere within its jurisdiction were contained in the Constitution, there would be some show of validity in this attempted justification of the act of voting under it. The absence of such prohibition, to say nothing of those provisions in it which palpably and most efficiently uphold slavery, is conclusive evidence of two things; first, that those who made it, and those who have consented to it from its commencement to the present day, never intended that it should forbid the existence of slavery; and, secondly, that every man who sanctions it by participation, no matter what his motive, incurs all the responsibility for the support which slavery receives by it under the construction actually placed upon it. For no one will deny that the language in which it was written affords words so expressive of the intention of those using them as would totally prevent, if they were employed, the possibility of a misconstruction of what idea was intended to be conveyed upon a subject so important. And to unite with and support it after perceiving this vital deficiency is equivalent, morally, to a direct agreement with all the evil which results from the popular construction it receives. Or to state the point more distinctly, no man has the right, morally, to enter a government whose written Constitution will permit a pro-slavery construction, since language is sufficiently perfect to adequately prohibit it.

It gives occasion for regret, then, to find a testimony against slavery, so clear in other respects as that of the Progressive Friends, has been weakened in its force by this compromise with that reverence for the Constitution which characterizes the American people, and which affords to the monster iniquity its chief and most reliable support.

We may feel assured by the usually expressed sentiments, as well as by the lives of those making it, that the error has originated rather in the absence of a clear intellectual perception of all the bearings of the subject considered than in any intentional lowering of their otherwise spotless standard. The Reformed Presbyterians, in their resolutions adopted in Synod recently in Pittsburgh, have afforded to the consideration of all other religious assemblages the light of a clear and consistent example upon this subject.

The corrupting influence upon the morals of the nation which slavery has exercised through the commercial interests growing out of its existence has been incalculably great. But above and immeasurably beyond this is the demoralizing influence it has wrought through the political relations it established, when it caused itself to be engrafted in the government, through means of the Federal Constitution.

By craftily securing to itself, in this manner the pecuniary and physical support of every individual participating in governmental operations, it made him a partner in the sin, upon whom devolved the same responsibility as if he alone had been guilty of perpetuating slavery. Corrupted in his moral nature in this direction, he was the better prepared to yield in every other. By the same process it placed itself also in a position to seize upon the religious sentiment of the nation and render that subservient to its continuance. Educated in the belief that "the powers that be are ordained of God," the religious portion of community, after the inauguration of the new government, found itself compelled to choose between allegiance to slavery or rebellion against the powers that be. So many other interests were involved in the same issue that it chose the former, and gradually, between the time of the adoption of the Constitution and the commencement of the modern anti-slavery movement, this religious sentiment became so corrupt as to volunteer efforts in behalf of slavery, and which it still persists in, that are not demanded by the requirements of the Constitution. This corruption, of course, extended to the non-professing portion of community, and men, conscientious in other directions, were perverted by the necessity they perceived of supporting the system of chattelizing man or of withdrawing allegiance from a government which, in its other provisions, they honestly believed was indispensable to the welfare of mankind. And thus was wrought that revolution in public sentiment, in favor of slavery, which history records as closing all ears to the utterances of the modern apostles of liberty, at the commencement of their philanthropic labors. The ideas which brought about the revolution of 1776 had created a different sentiment, both North and South, and one which, looking to the extinguishment of slavery, was gradually corrupted, as we have seen, by the influences introduced by the Constitution. And now, when better ideas are recreating a better public sentiment, it is manifest these can never effect the overthrow of slavery until they have overthrown the Constitution, by inducing men to withdraw allegiance from it. The necessity is vital, for those who mean to abolish slavery, not only to overturn the government in its present operation, but in its very form.

To the consideration of Progressive Friends in Pennsylvania these views are especially commended by

Marlboro', O., June 14. A. BROOKE.

TESTIMONY OF THE COVENANTERS.

THE following resolutions were adopted by the Old School Covenanter Synod, at its recent meeting in Pittsburgh. This body, it is well known, is uncompromisingly orthodox. One of the resolutions, it will be observed, brands as "guilty of one of the worst and most dangerous forms of infidelity" those who attempt to defend slavery from the Bible. The utterance of this sentiment marks, we think, an advance on the part of the Covenanters, who have long borne an uncompromising testimony against slavery as a sin.

1. Resolved, That slavery—the holding of man as property, to be bought and sold as "chattels" personal—is a *malum per se* (an evil itself), wholly at variance with every precept of the divine word, and a great outrage upon every attribute of our common humanity.

2. That we are more and more firmly convinced that the Constitution of the United States is the great stronghold and bulwark of this system of violence and oppression, and that, therefore, we will continue to testify against it, refuse the oath of allegiance to it, or obey its unholy requirements.

3. That the infamous Fugitive Slave bill, which makes the North the hunting-ground of the slaveholder, which expressly contravenes and contradicts God's fugitive law, viz., "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him"; and the yet more infamous Dred Scott decision, which not only makes slavery in every sense a national institution, but expressly declares that "the colored man has no rights which the white man is bound to respect," are perversions of justice and judgment so erroneous that they are not only to be violated in letter and in spirit, but we demand, as the consummation of national integrity, that the ministry direct against them the denunciations and the judgment of God's word.

4. That we discover no hope for the slave, no prospect of his deliverance, from the principles of any of the political organizations of the day; that, therefore, we continue to stand aloof from all connection with them, and rely, as heretofore, upon the power of truth, blessed by the Spirit, rather than political power in the contest with oppression.

5. That we esteem it our special duty to bear firm, faithful and explicit testimony against those ecclesiastical organizations who continue to admit within their pale those who make merchandise of the souls and bodies of men, and who, although frequently and earnestly importuned, refuse not only to utter any testimony against this evil, but wholly to give any deliverance whatever upon the subject. Our motto is still, "No union with slaveholders, political or ecclesiastical."

6. That those who attempt to defend slavery from the Bible, to impose upon community the enormous *lie*, that God, by his word, sanctions a sin so heinous, are guilty of one of the worst and most dangerous forms of infidelity exhibited in this age and nation.

7. That we will continue, each one in our place, as God may give us opportunity, to labor and pray for the emancipation of the captives, the coming of that day when God will break every yoke, undo the heavy burdens and let the oppressed go free.

The resolutions, after slight amendment, were adopted unanimously.

POLITICS.

The "People's Party" of Pennsylvania lately held their Convention at Harrisburgh to prepare for the October election. Resolutions, affirming "continued hostility to the extension of Slavery," and denouncing "the sectional and pro-slavery policy of the National Administration," also "all attempts to enact a Congressional slave-code for the Territories," and "all suggestions and propositions for the revival of the African slave trade," were adopted. This seems to us a very weak platform for a party whose members affect a strong hostility to slavery, and, on that account, claim anti-slavery support; but we are told that a portion of the Convention did their best to suppress even this moderate declaration of anti-slavery principles!

The Republicans have a majority of six or more in the Kansas Constitutional Convention. It is alleged that several Counties were carried for the Democrats by the most atrocious frauds. We shall see now what sort of a Constitution the Republicans will make, and especially whether they will make the right of suffrage to depend upon color. There is scarcely room for doubt that Kansas will be admitted to the Union in time to take part in the next election for President.

DEATH OF DR. BAILEY.—The steamer Persia brings the sad intelligence that Dr. GAMALIEL BAILEY, the well-known editor of *The National Era*, who lately embarked at this port for Havre, in the hope of recruiting his health by foreign travel, died at sea on the 5th inst. His age was 51 or 52 years. He was a native of Mount Holly, N. J., and was educated as a physician. He was at one time editor of the *Methodist Protestant* at Baltimore. In 1836, having settled in Cincinnati, he associated himself with James G. Birney in the conduct of *The Philanthropist*. He remained connected with that paper till 1847, when it was merged with *The National Era*, of which he has been the editor since that time. He was a man of genial temper, indomitable perseverance, unimpeachable personal integrity, and social qualities that made him a favorite among a large circle of friends. He was thoroughly posted upon the question of slavery in its relations to current politics and to questions of political economy, and has written much upon these branches of the subject that is worthy of preservation. We record his death with deep regret, and with earnest sympathy for his stricken family.

TWENTY-FOURTH
PENNSYLVANIA ANTI-SLAVERY FAIR,
AND
NATIONAL BAZAAR.

THE Committee of Management of this well-known Fair, in making their annual announcement, have, this year, to advertise a new arrangement which they have made for the promotion of that great cause in aid of which their Bazaar has been annually held for nearly a quarter of a century. It is that our next Bazaar is to be National in its character, and not, as heretofore, a Pennsylvania institution alone.

The National Anti-Slavery Bazaar, which has been held, in the city of Boston, during many years, and has been so widely and favorably known on both sides of the Atlantic, having given place to another method of obtaining funds for our cause, it has been judged a wise measure that the Pennsylvania Fair should be now made National in its character. As our whole enterprise, in all its departments, is truly one, and best known, both at home and abroad, by the name of the American Anti-Slavery Society and its affiliations, it is sufficient to announce that one-half of the profits of our Fair will be put into the treasury of the American Anti-Slavery Society, and the other half, under the direction of its auxiliaries, will be used for the promotion of our cause, in Pennsylvania.

It can scarcely be necessary even to advert to the character of the means by which our enterprise is conducted, so well are they known, both at home and abroad. It is sufficient to say that in the weapons with which we commenced this conflict, and which have, in all ages, proved "mighty through God to the pulling down of strongholds" of evil, we confidently trust for complete victory. Still less is it needful that, in such an announcement as this, we should enter on an exposition of our well-known principles. We call upon all who love and value those principles to aid us in their dissemination.

To the friends of our cause in Europe, whose generous gifts have for many years been made to the Boston Bazaar, we say, let your contributions of money be devoted to our cause, through the medium of the Boston Anti-Slavery Festival, which has taken the place of that Bazaar; and permit us, if you please, to be the recipients of your other gifts which have been annually sent in various forms of articles of merchandise, to our coadjutors in Massachusetts. These products of your industry and taste and skill, these contributions from the shops and warehouses of your artisans and manufacturers, we can transmute to money, which money we shall receive as a sacred trust from you, to be appropriated, with our utmost fidelity and wisdom, to the abolition of American slavery.

To our friends and coadjutors at home, whose willing hearts and active hands have ever been quick to aid us in this department of our labor, we need to make but one suggestion. We merely remind them that as our Fair is, this year, to have a broader basis, and to extend its operations, it will require of us all somewhat larger gifts than heretofore, of labor, time, or money, according to our ability.

Our Bazaar will be opened in CONCERT HALL, in the City of Philadelphia, on Monday, the 12th, and will continue until Saturday, the 17th day of December, 1859. Contributions of money or of articles of merchandise will be gratefully received, and may be sent, at any time, to the Philadelphia Anti-Slavery Office, No. 107 North Fifth street, or to any member of the Committee. We trust that our friends, in the city and country, will be prompt in assuring us of their hearty and active coöperation.

The present aspects of our cause are full of encouragement; abounding proofs that our past labors have not been in vain bid us be of good cheer, while the magnitude of the work before us urges us onward to new toils and greater victories.

SARAH PUGH,	EMILY W. TAYLOR,
ANNA M. CHILD,	EVELINA SUPPLEE,
MARIA M. DAVIS,	EMMA PARKER,
REBECCA S. HALT,	MARTHA KIMBER,
MARY GREW,	CLEMENTINE G. JOHN,
SARAH PIERCE,	SARAH KENDERDINE,
HULDAH JUSTICE,	ANNA M HOPPER,
ABBY KIMBER,	ELIZABETH GAY,
RACHEL WILSON,	LYDIA GILLINGHAM,
LUCRETIA MOTT,	JANETTE JACKSON,
SARAH C. HALLOWELL,	MARGARETTA FORTEN,
MARTHA A. GALVIN,	MARGARET A. GRISCOM,
ANNIS SHOEMAKER,	GULIELMA M. JONES,
ELLEN M. CHILD,	SARAH A. GILLINGHAM,
SARAH A. MCKIM,	AGNES CRAIN,
REBECCA PLUMLY,	HARRIET D. PURVIS,
LYDIA WHITE,	MARY T. STICKNEY,
MARGARET J. BURLEIGH,	SUSAN W. SHAW,
ROSANNA THOMPSON,	ELIZABETH CLENDENNON,
HANNAH L. STICKNEY,	MARIA CONKLIN,
MARY SHAW,	SARAH S. CHILD.

TRACTS FOR THE TIMES.

WE ask the particular attention of the friends of the Anti-Slavery cause to the following new series of tracts, just issued by the AMERICAN and MASSACHUSETTS ANTI-SLAVERY SOCIETIES. They afford an excellent opportunity and means of aiding the cause, and of disseminating its great truths and principles. A little money expended in them may be made to accomplish a great good. These tracts may all be had at the following low prices: by the *hundred*, $2; *dozen*, 30 cts.; *single*, 3 cts. Apply at the Anti-Slavery Offices, 21 Cornhill, Boston, and 138 Nassau street, New York.

GREAT AUCTION SALE OF SLAVES AT SAVANNAH, GEORGIA. Reported for *The Tribune*.

PRESENT CONDITION OF THE FREE COLORED PEOPLE OF THE UNITED STATES. By Rev. James Freeman Clarke.

SPEECH OF WENDELL PHILLIPS, before the Committee on Federal Relations, of the Massachusetts Legislature, in behalf of the Petition for a Law against Slave-hunting.

NO FETTERS IN THE BAY STATE. Speech of Wm. Lloyd Garrison, on the same occasion.

SPEECH OF CHARLES C. BURLEIGH at the Annual Meeting of the Massachusetts Anti-Slavery Society—"No Slave-hunting in the Old Bay State."

SPEECH OF REV. HENRY BLEBY, Missionary to Barbadoes, on the Results of Emancipation in the British West India Colonies.

SLAVERY AND THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. By C. K. W.

THE AMERCIAN TRACT SOCIETY, BOSTON. By C. K. W.

Summary.

KIDNAPPING.—A respectable colored man named, Butler, has been kidnapped at Mt. Holly Springs, Pa., and carried to Maryland.

T. B. Read's Portrait of Longfellow is on exhibition in Boston. The poet is represented standing near a corner of his library. On one side of the figure in the background a portion of a large old-fashioned clock is visible. On the other a desk is seen, where stands a statuette of Goethe.

PROFESSOR OF GYMNASTICS.—Mr. Molineaux, recently of this city, who has been appointed teacher of Gymnastics in Harvard University, Worcester, Mass., is now in Cambridge, superintending the fitting up of the new Gymnasium. Mr. Molineaux is a well-trained athlete, of splendid physical developments.

NATIONAL CONVENTION OF SPIRITUALISTS.—There will be held a National Spiritualists' Convention at Plymouth, Mass., on the 5th, 6th and 7th days of August next. Dr. H. F. Gardner, of Boston, will preside. Among the speakers engaged to attend are Judge Edmonds, General N. P. Tallmadge, Professor Brittan, A. J. Davis, Emma Hardinge and Mrs. Hatch.

Books and newspapers have multiplied to such an extent in our country that it now takes 750 paper mills, with 2,000 engines in constant operation, to supply the printers, who work night and day. These mills produced 270 000 000 pounds of paper the last year, which immense supply sold for about $27,000,000. A pound and a quarter of rags are required for a pound of paper, and 340,000,000 pounds were therefore consumed in this way last year.

CROSSING THE FALLS ON A ROPE.—The rope upon which Mons. Blondin proposes to cross the chasm below the Falls, from shore to shore, has arrived at the Falls, and the feat will be attempted next Thursday, the 23d instant. He is now preparing the fastenings. The crossing will be effected from White's Pleasure Grounds, about midway between the Falls and Suspension Bridge—a good locality for everybody to get a good view.—*Buffalo Com. Adv.*

THE BIBLE IN THE NEW YORK SCHOOLS.—The Board of Education of New York City have, by a vote of 25 to 16, adopted a by-law requiring the Bible to be read in the schools. A long debate preceded it. We do not believe that any of the children will be hurt by the new rule; but when there is a conscientious objection to one version, an unexceptionable one should be permitted; and the children of Jews should not be compelled to read the New Testament.—*Prov. Journal.*

MEXICAN SILK.—The N. O. *Picayune* has examined a parcel of Mexican silk received from the Isthmus of Tehuantepec, which it says is a curious product of Southern Mexico, and grows on one of the most beautiful and majestic trees of those inhabitable forests. It is strong in fibre, and firm in staple as the silkworm's thread, which, in appearance, it much resembles, and wonderfully soft to the touch.

A TOMAHAWK FOUND INSIDE A SAW-LOG.—The Messrs. Gibson, who own a saw-mill in the neighborhood of Caledonia, were engaged a few days ago in sawing a pine log about two feet and a half in diameter, when an unusual screeching of the saw attracted their attention. They examined the cause of the noise, and found in the centre of the log an Indian tomahawk, in the eye of which was a piece of rotten wood, a part of its former handle. The log was otherwise perfectly sound. —*Hamilton (Canada) Spectator.*

Governor Dyer, of Rhode Island, has sent a message to the Legislature, containing an urgent recommendation that imprisonment for debt in that State be abolished at once. He says, "Your felon's cell for the honest, poor debtor has called forth no sensations of pride, as I have seen the commitment of the unfortunate whose only crime could have been an honest poverty. My admiration and love for my native State has been checked at scenes like these. Expunge from your Statute Book imprisonment for debt, or else provide a place of restraint for crimeless debtors."

A certain deacon, called Higbley, used to "trade horses" at the Berkshire cattle-market. Stirred up by the preaching of his minister, he, one Sunday, 'after meeting,' thus communicated to one Brown: "You don't spose, brother Brown," he argued, "you don't spose them little stories—sort o' lies, like—that you and I tell in the way o' trade, will be reckoned agin us in the day o' judgment. Sarcumstances as we are, we cant help it, you know. I don't spose it makes no difference in the sight o' the Lord, long's the heart's all right, brother Brown." And the brother went home comforted.

THE MIDDLE-AGED GENTLEMAN WHO DOESN'T SMOKE.—Every morning a middle-aged gentleman walks down Broadway, from Bleecker to Wall street, who has trod daily the same route for twenty-five years. Twenty years ago, being convinced of the evil and extravagance of smoking, he resolved to lay aside the trifle spent in cigars, amounting to only two or three daily. He has adhered to that resolution ever since, and the sum of those little expenditures, weekly deposited in a savings bank, has reached, this day, two thousand five hundred and ninety dollars.

PROPORTION OF CLERGYMEN TO POPULATION.—According to the census of 1850, there were in the United States 23,190,876 people. At the same time there were 26 842 clergymen, or one clergyman to 863 persons. But New Hampshire takes the lead in supporting clergymen, as she has one clergyman to every 490 persons. Connecticut stands next, with one clergyman to every 526 persons. All the New England States support one clergyman to less than 600 persons. New York has one clergyman to every 722 persons. Virginia one to 1,317; South Carolina one to 1,410; Louisiana one to 3 000.

The society for the conversion of the Jews held its annual meeting recently. The report stated that the income of the society for the past year had been £31 305 16s 4d. It further stated that the number of Jews who have been christened during that period was 19 large ones and one little one; but we'll say 20. This, according to long division, indicates as the price of converting each Jew, the sum of £1,565 5s 9¾d. The process seems a little dear, but that's the society's business. Mr. Punch would only hint to his friends the Hebrews, that if they wish to balance the account, there are heaps of Christians who are ready to become Jews at a very considerably lower figure than £1.565 5s 9¾d per soul.—*Punch.*

K. G. C.—Under this title, the *New York Tribune* is informed, an organization has been made with the professed object of invading Cuba, but, as that paper surmises, with a comfortable view to the pecuniary interests of the leaders. It professes to be military in its character: men are enrolled to be ready for service in November, and meantime to pay, besides the initiation fee, a small weekly contribution, which goes to headquarters, and most likely stays there. A good many men have joined it. "Knights of the Golden Circle" is the meaning of the initials. It is a secret order, and the ceremonies are borrowed from the Know-Nothing lodges.

A RELIC OF ANTIQUITY.—The workmen engaged upon St. Peter's Church yesterday found a stone among the rubbish taken from the old church bearing some curious characters. The stone is about four feet long and about a foot thick. Upon its face, cut in, are the following letters of ancient form: A. M. S., and A. N. O. joined together as one letter, bearing date 1715. It is not the tablet of the original church, for upon that were engraved the names of David Hale and Ira Fryer, but it may have been the corner-stone of that edifice. For want of a better translation we give the following: "American Mission Society. Anno Domini 1715." Perhaps some one will send us a better interpretation of these characters.—*Albany Journal, May 24.*

COLORED CHILDREN IN THE PUBLIC SCHOOLS.—We understand that the question in regard to the admission of colored children to the educational advantages of Primary School No. 34, under the John Street Methodist Church, has been decided in the negative. An application was made from several of the colored parents in the vicinity for permission to send their children to the school, but on consultation with the white parents, and after a public meeting, in which both white and colored took part, it was determined that the proposed amalgamation would be injurious to the interests of the school and cause the withdrawal of many white scholars. The colored people interested were, however, informed that if they would collect a class of twenty-five scholars, they would be furnished with a separate class-room and a colored teacher.—*Eve. Post.*

WOMAN'S RIGHTS ILLUSTRATED.—At a church meeting, in this city, an evening or two since, to vote on calling a pastor, the chairman informed the sisters of the church present who remained after the previous prayer meeting, that it would not be necessary that they should withdraw, and invited them to stay, remarking that they were interested in the subject. They staid accordingly. After the brethren had voted, a member inquired if the sisters should vote. The chairman replied, No, without giving any reasons. After the meeting, he was inquired of as to why he excluded their vote, when he had invited them to stay? He replied that usage would not allow it; and he thought the usage was founded in a desire to promote the happiness of the conjugal relation; "for," said he, "the brethren had all voted in the affirmative; and if the sisters had then voted in the negative, what condition would the church and our families be in?"—*Hartford Press.*

Among the passengers who sailed in the steamer of yesterday for Halifax was the eminent landscape painter, Mr. Church. Having painted, in his "Niagara," a representative picture of North America, and in his "Andes" the chief glory of South America, he is now anxious to pay his compliments to the ocean. Wind and weather permitting, his next great production will probably be a "Flock of Icebergs," or something of that kind. From Halifax he will go to Newfoundland from the northern coast of which island will commence his hunt for icebergs. He is accompanied, in this novel expedition, by Rev. Louis L. Noble, the biographer of Thomas Cole. Barring the fogs, which may bother him, our artist will have an exciting time undoubtedly; and should he describe his voyage on canvas, we may expect something that will enhance his reputation, and be the delight of land lubbers everywhere.

IMMENSE SIZE OF THE PYRAMIDS.—A United States naval chaplain, who has recently visited the great pyramid of Cheops, in Egypt, wading in the deep sand 1,400 hundred feet before he had passed one of its sides, and between five and six thousand feet before he had made the circuit, says that taking a hundred New York churches of the ordinary width, and arranging them in a hollow square, twenty-five on a side, you would have scarcely the basement of this pyramid; take another hundred and throw in their material into the hollow square and it would not be full. Pile on all the stone and brick of Philadelphia and Boston, and the structure would not be as high and solid as this greatest work of man. One layer of block was long since removed to Cairo for building purposes, and enough remains to supply the demands of a city of half a million of people for a century, if they were permitted freely to use it.

FREE NEGROES GOING INTO SLAVERY.—In Falls County, Texas, four free negroes have been allowed by the Court, at their own request, to become slaves—selecting their masters—rather than leave the country for a free State. In Wharton County, at the late District Court session, Caroline, a free negro woman, was also allowed to return to slavery, selecting Mrs. Carson, of Wharton, as her mistress. Caroline belonged formerly to the late Mr. Alexander Moore, of Texas. She was freed by his will and sent to New York, amply provided for. She stated in court, to Judge Smith, that she had been kindly treated in New York; that she returned to Texas of her own will, and that without any collusion or persuasion she presented her petition to be returned to slavery. She appeared to be a very intelligent woman, and perfectly well aware of the result of the step she was about to take. When asked by the Judge if she would consent to go into slavery again, knowing that Mrs. C. would be at liberty to sell her again, she replied in the affirmative. A negro boy of the county, we understand, will present his petition at the next term of the court to be returned into slavery.

MOORS IN SOUTH CAROLINA.—It may not be generally known that some of the best families in South Carolina are Moors by descent. The blood of the African soon washes out, but that of the Indian and Moor, after half a score of generations, shows itself almost as strongly as ever. The crisp, curling black hair, dark sad eyes, long silken lashes, and swarthy complexion, come up generation after generation. Many of our old Huguenot families, down to the present day, show strong traces of their Moorish descent.

When the Moors were driven out from Spain, upon the conqu

Miscellaneous Department.

FOR THE ANTI-SLAVERY STANDARD.

NIAGARA.

FAR-STRETCHING in the morning beams,
And blazing in the golden gleams,
The mingling of a thousand streams!

And trembling many-hued among
Thy shifting mists, the rainbow hung
Before thee, o'er thy gulf is flung.

Over thy wave of clearest green
That falls forever down serene,
Then foameth into whitest sheen,

Its gauzy veil the mist-film throws,
Through which the shimmering sunlight glows
Down to thy deep of watery snows.

The avalanche, from mountain-height,
Sweeps plunging in its awful might,
And clothed in mantle dim and white—

Slow gathering in its downward sweep—
Into some gulf's unfathomed deep,
With wild, and long, and fearful leap,

Down, down into the abysmal mist,
Whose mysteries mortal never wist,
No eye hath seen nor ear may list;

And silence all the air doth fill,
Save of some moorland-bird the trill,
Or trickling of the mountain rill.

But ever-changing thou dost pour,
Yet still the same, with solemn roar,
O'er thy dim cliff forevermore.

And standing on thy shore, I seem
As one who in a silent dream,
And launched on some mysterious stream,

Is borne, from whence he knows not, hither,
And with vast sweep is hurried thither,
He knows not why, he knows not whither;

While through my brain, in sounding rhyme,
All thoughts eternal and sublime
Course slow—the universe, and time,

And endless change that, ceaselessly,
Hymns of eternity through thee,
And I enter into Infinity!

HOWARD WORCESTER GILBERT.

LETTERS FROM REV. SAMUEL J. MAY.

Correspondence of The Syracuse Standard.

LEVANE, May 1, 1859.

DEAR FRIENDS: We are stopping at a hotel in a small village, between Rome and Florence, about 36 miles from the last mentioned city. I have an hour to spare while waiting for our horses to rest and feed, and cannot spend the time so pleasantly to myself as in writing to you.

We reluctantly left Rome last Wednesday morning, in a vetture (coach) drawn by four pretty good horses, with the understanding that we should be taken to Florence (204 miles) in five days and a half; allowing us time to stop at several interesting places on the way. Our travelling companions are an agreeable English gentleman and lady, and the young American gentleman who wrote the good song I sent to you from Capri. The arrangement with our driver (vetturino) is that he is to pay all our expenses of living on the road, and receive for them, and for his own services, about twenty dollars from each of us, on our arrival in Florence.

Thus far our journey has been a most agreeable one. For the first fifteen or twenty miles our road lay along the Campagna that nearly surrounds Rome, a sort of rolling priarie that, owing to the malaria, is pretty much destitute of inhabitants, and is for the most part without cultivation, given up to herds of cattle, horses and sheep, that, with their keepers, give now the only signs of animal life throughout this once populous and productive tract. The Campagna, however, is not without interest. Frequently the eye is attracted to some relic of a ruin of a temple, a villa or a tomb, and one's thoughts are sent off in long trains of conjecture respecting the people by whom and the time when the buildings that once stood here and there were erected, and when and how they were demolished, whether by a convulsion of nature or the violence of man.

After about fifteen miles out from Rome, the country was found to be more thickly inhabited, and more under cultivation; and in both these respects its appearance has been improving continually, even until now. Never have I seen a more picturesque country, nor one that gave more abundant evidences of agricultural wealth, than during our ride yesterday afternoon and to-day. The road over all the plains we have traversed has had on either side wide-spread fields, divided by rows of mulberry trees, so trimmed as to give the most ample accommodation to the grape vines that entwine about them and spread out upon all their branches. The ground beneath was covered with a luxurious growth of wheat, in many fields just putting forth the grain. Thus the same fields were preparing to yield the three most important crops—wheat, wine and silk. Where our road has passed over high lands, instead of the mulberry we have seen extended orchards of olive trees; and instead of wheat, we have seen Indian corn, Italian beans, or some other kinds of vegetables.

Owing to the great lack of wood and other materials suitable for fencing, in this as well as the other parts of Italy that we have visited, the fields are not generally separated from the road, nor from each other, excepting sometimes by ditches. Consequently, cattle, horses, sheep and swine cannot be left to feed unwatched. Shepherds and other herdsmen and women are therefore still very common in Italy. This sort of persons may look very well in pictures, but they do not please me in actual life. It seems to me a miserable way for a man or boy to pass his days, leaning against a tree or lying upon a bank to watch swine, sheep or cattle, that they may do no harm to neighbors or their owners. The women and girls whom I have seen thus employed appeared not so lazy, for in most instances they were wielding the distaff while tending their flocks. But I was very glad to observe, yesterday afternoon and again to-day, that in many places hawthorn and other hedges have been introduced, to protect fields from intrusion from the road. These are the only fences that can be made in Italy, and, when they shall be universally introduced, shepherds may be dispensed with, excepting on the mountains.

INCISA, 9 o'clock p. m.

We have been better pleased with the country through which we have passed yesterday afternoon and to-day than with any other part of Italy that we have seen, for another reason also. The dwellings of the laboring people have looked much more comfortable, and their dress better. All through the Papal dominions the fashions were the same as in the vicinity of Rome and Naples, the men wearing cloaks and comical hats, and the women wearing fantastic dresses of white, blue and red, with white cloths fastened upon the top of their heads. But since we came into Tuscany we have seen men clothed only in dresses and hats like our own, and the women wearing nothing upon their heads, or the very large (Leghorn) bonnets or black silk lace caps. It being Sunday to-day, the people everywhere, with few exceptions, have appeared to be giving themselves up to rest and recreation, strolling together in small parties about the roads or in the fields, or sitting in companies along the streets of their villages, with their children sporting around them. Many of them, perhaps, went to Mass in the morning; and the residue of the day has evidently been given up to pleasure.

There are several features that are very distinctive of Italy, so far as we have seen it. The olive trees, which abound everywhere, have a peculiarly sombre foliage. When near, the leaves appear dead; seen from a distance, the trees look cloudy. Then they grow, or are brought, by trimming and cutting, into grotesque shapes. Old olive trees (and I believe they live to a great age) rot inside, and are apt to split into several parts, each part bearing one of its branches. Then, to check the decay, men scrape away or cut out the rotten wood; so that often I have seen orchards full of little else then fragments of trees, presenting every conceivable shape, and standing in queer relations to each other.

Not much less fantastic is the appearance of the fields of mulberry trees, trimmed to be supporters of grape vines. They are so trimmed as to spread out as horizontally as they will; and their branches are divested of all twigs, excepting such as may grow out from their extremities. At the root of each tree a vine is planted and allowed to twine itself about its supporter as it may. At this season of the year these vines look like large black snakes; and some I have seen had so wound themselves about their trees that, together, they reminded me of the famous piece of sculpture at Rome—Lacoon—the priest and his sons dying in the embrace of two serpents.

The great post roads in Italy are admirably built. All of them are macadamized; and there are small piles of broken stones lying along their sides, a few feet apart, ready for use whenever repairs become anywhere necessary. These roads are very indirect and serpentine. I have no doubt that the distance from Rome to Florence by the post road is sixty miles longer than a direct road would be. But however vexatious this might be to a man of business, used to flying over railroads, it is all the more agreeable to those who are travelling for pleasure. It enables one to see much more of the country, and oftener gives him picturesque prospects. The beautiful villas of the Italian nobility and men of wealth are scattered about on the hillsides, which command extensive views; and more of these are seen by the traveller than would be if the road followed the most level or the straightest route that could be found.

All along these roads one is often reminded that he is in a Roman Catholic country, by the little chapels, and pictures, and images, and crosses, that recur at least once in every mile. But the frequency of these things lessens the effect they were intended to produce. The people seem to pay them no more respect than they pay the guide-boards or mile-stones.

Then, frequently upon the highest hills, steep, barren, solitary, almost inaccessible, are to be seen the monasteries, in which the several orders of monks have secluded themselves, there to lead lives utterly useless to their fellow men, and therefore unacceptable to God, who has commanded us to evince our love of Him, whom we cannot directly benefit, by doing what we may to promote the happiness and highest welfare of our brethren of the human family.

FLORENCE, May 2d, 1859.

Among the many things that have brought me to distrust the Roman Catholic religion, much more even than I did when I came to Italy, is the sad condition in which I find the common people. Here is a country where the so-called ministers of religion are fifty—yes, a hundred—times more numerous than are the clergy in our country, and yet are the common people here a hundred times more ignorant, unclean, and every way miserable, than they are with us; certainly so if you exclude in the comparison (as you fairly may) that portion of our population which is under the influence of the Roman Catholic priesthood. In our country, the Protestant ministers have ever been among the most active promoters of the education of all the people, many of them devoting themselves assiduously to the work of instruction. But here, it is stated by a high authority that in those parts of Italy and in the special localities where the greatest number of priests have been employed as school teachers, there the fewest number of the common people are able to read and write.

Then the squalid, filthy condition in which the laboring people live here cannot conduce to their moral health any more than their intellectual well-being. And so you find them ever ready, aye, watching eagerly to do you any service for which they shall be well paid, but not willing to do you the slightest favor without compensation. Not only in the cities are well-dressed persons beset continually by beggars of every description, but in the country towns, where in our land we should be surprised to find any one asking alms, and hardly thick to offer anything more than a "thank ye" for a slight favor. In the country towns here you cannot stop a moment at an inn door, or let your horses walk, but your carriage will be instantly besieged by two, five, ten—I have seen more—all at once praying you to give them something. True, amongst them you will see some very pitiable objects—blind, deformed, maimed—but often, also, you will see hale and hearty-looking women and men begging charity. Worse than all, bright, healthy children, from six years old and upwards, are allowed, if not trained, to set upon travellers with their cries for alms, and follow them long distances, persisting in their importunity. Now, I am sure the moral and religious training of a people must be bad where such sights are frequently to be seen, as they are here. I am told it is the same in all Catholic countries. I shall see for myself whether it be so, before I come home.

But I will turn now to pleasanter subjects. Our journey hither has been made all the more memorable by the opportunities it has afforded us to visit a number of remarkable and very interesting ruins, and several old Gothic churches, besides the remarkable waterfalls of Terni.

On our second day from Rome, about 35 miles from the city, we left our coach at a town called Narni, and, after walking about a mile, came to the famous ruins of the bridge over the river Nar, by the Emperor Augustus Cæsar, eighteen hundred years ago. It consisted of three magnificent arches, one of which remains quite entire, together with the abutment of the bridge on the other side of the stream, and two piers in the bed of the stream, with small portions of the arches that rested upon them. It must have been a most massive and imposing structure; and the ruins present a very picturesque object. We met our *vetture* by agreement a mile or more from the village, where we had left it; and after a ride of nine miles through a pleasant and plain country, we came to Terni, a small fortified city. Here we took an uncomfortable wagon, and rode nearly five miles over an excellent though circuitous road, making in the distance an ascent of more than a thousand feet, when we left our vehicle, and, under the direction of a guide, who had waylaid us a mile or two before we reached the place and solicited our patronage, we commenced the exploration of the sublime and beautiful Falls of Terni. I shall not attempt any description of them, but shall bring or send home some excellent photographic views of them. They are to be seen from six different points of sight. If the body of water were very much larger, they would justly be accounted the grandest falls in the world. As it is, they are worth seeing, after having spent weeks at Niagara. At three leaps a stream of water, fifty or sixty feet across, falls eight hundred—some have said a thousand feet. I think the smaller measurement is too large. The greatest fall is undoubtedly more than three hundred, and the others may be two hundred and a hundred and fifty. All the surroundings are just what they should be to give full effect to this mighty plunge; and were it not for the dampness of the place, one would be detained hours at the lowest point from which the falls are viewed (commanding the whole) and dwell in increasing rapture on the scene.

The descent from the top to the bottom and the ascent on the other side of the river are made by very circuitous and often very steep paths. A man with a little donkey followed us all the way, ever and anon soliciting one or the other of us to ride. The younger members of our party laughed at the proposal; and I preferred to trust to my own feet until we reached the bottom, where my infirm knee complained so much that I consented to mount the ignoble steed. Not having been in a saddle for more than eight years, I felt ill at ease, but succeeded without much anxiety in reaching the greatest height to which the path leads opposite to the falls. When, however, on descending again, we came to places narrow, winding and inclined at an angle of 45 degrees, I wished myself upon my own feet, rather than the four little feet of my donkey. My young companions laughed at my misery, knowing, as they said, that I was in no danger. And in the most perilous places, where my fear was at the highest, they shouted out, "*Napoleon crossing the Alps.*" Thus encouraged (if encouragement it should be called), I managed to keep my seat to the bottom, and then to the wagon about a mile off. I enjoyed my ride along the banks of the Nar, and through a beautiful orange grove, by a charming villa, occupied by Caroline, Princess of Wales. When I dismounted, I patted my donkey gratefully on his neck, and earnestly commended him for his caution and sure-footedness, and for his strength, so much greater than his size.

Our visit to the Falls consumed more time than we expected. We did not get back to Terni until after 5 o'clock. It was sixteen miles thence to Spoleto, where we had arranged to spend the night. Nevertheless, we determined to press forward. The road, though well made, was hilly, and we did not reach the city of Spoleto until 9 1-2 o'clock. The massive gate was closed. A few heavy blows with the huge knocker brought the guard, who, after a few words of inquiry, admitted us within the walls.

We found our hotel a good one, and did not leave it until 8 o'clock the next morning. Ten miles from Spoleto, our driver stopped the coach and pointed us to a path at the side of the road, leading to a small white marble building, now dedicated as a Chapel of St. Salvatore. It stands upon the site of the ancient temple of Clitumnus, the god of the river that flows below, a river famous for more than two thousand years for the exceeding clearness and purity of its water. Byron celebrates it in his Childe Harold—

> "But thou, Clitumnus, in thy sweetest wave
> Of the most living crystal, was e'er
> The haunt of river nymph," &c.

We admired, for a few minutes, the temple and the stream—paid the old woman who has charge of the place her accustomed fee—repulsed a dozen beggars who haunt the spot in waiting for travellers, and resumed our coach.

Our next stopping place, five miles off, was Foligno. There we lunched, and, immediately after our repast, by advice of our vetturino, we took a small coach, with a driver, who engaged to bring us to Assisi, a city on a mountain side, of about 6,500 inhabitants, and bring us round in our coach at Gli Angeli, a circuit of 5 or 6 miles, in less than four hours, giving us time to visit the curiosities of the place. Assisi is famous as the birth-place of St. Francis, founder of the order that bears his name, and as the sanctuary of early Italian art, inspired by the devotional fervor of the saint. The city contains two churches worth visiting, especially the one belonging to the Order of Black Friars, "which sprung from the original foundation of St. Francis." Murray thinks no traveller should pass it by; our friends in Rome advised us by all means to visit it. So we set off for Assisi with high expectations. But we were doomed to vexation and disappointment. Our driver, soon after starting, gave his place to another, who had made us his fair promises. The horse proved to be a slow one. And, two miles from our starting place, to our dismay, a yoke of oxen were hitched on to help him complete his task, which would have been easy enough for a span of horses. Suffice it to say it was 2 1-2 hours instead of 1 1-2 before we reached Assisi. Then we were left to *walk* more than half a mile to the Sagro Convento; and when we got there, I was so heated that I was chilled at once on entering the church, and so dared not stop long enough to examine that which we had come so far to see. Indeed, the whole party was obliged to hurry, and we all came off much dissatisfied. The church is indeed a curious old place. There are, in fact, three churches there, one above the other, built against the side of the steep hill. The lowest one is underground, excavated to be the burial place of St. Francis. His body, Murray tells us, was found there in 1818, and reinterred, and the church and mausoleum fitted up in its present style, "too modern and perhaps too obtrusive for so remarkable a tomb." It was colder than any tomb I ever entered; so I glanced at it and returned to the court of the Convent.

The church next above is much the largest of the three. I should judge it to be nearly four times larger than the First Presbyterian Church in Syracuse. Its architecture is somewhat like that, Gothic and gloomy. The upper church of all is about two-thirds the size of the middle one, upon which it stands. "It is a fine unmutilated specimen of Gothic, with a pentagonal choir, and lancet windows, filled with painted glass of the richest colors." You may well ask what both these churches, on the same spot, have been built for? I am unable to divine for you, unless it was to serve as galleries for the paintings of some of the best artists of the fourteenth and fifteenth centuries. The walls and ceilings of both are crowded with pictures of Christ, the Apostles, St. Francis and other saints and martyrs, exhibited in connection with the most interesting incidents of their lives. Many of these have long been considered works of great merit. But many of them are now defaced, and some of them almost obliterated by time and dampness.

While the rest of the party lingered in the churches, I made a short visit to the Convent and its cloisters. It is a huge pile, commanding from its windows a most extensive and grand prospect, and containing some paintings worth seeing. I was satisfied, from what I saw as I passed through the halls, that the brethren of the holy order, who live there, were not subjecting themselves entirely to a life of self-denial and penance.

Resuming our vetture at 4 o'clock, at Gli Angeli, we hurried on to within five miles of Perugia. There we left the coachman to take the horses by the nearest way to Perugia, while we, with a pair of large white oxen attached to our carriage, went round by a longer and steeper road, that we might visit an object of great curiosity. It was an Etruscan tomb, discovered about 20 years ago, and evidently more than two thousand years old. On our way to it we admired much the scenery that continually met our eyes, and laughed not a little at the novel mode of travelling. But the oxen performed well, and, after stopping as long as we wished at the tomb, took us safely and almost as quickly up the hills as horses would have done, to the famous city of Perugia. But I must defer to another letter my account of the Etruscan tomb—and of the rest of our journey to Florence.

Yours truly, SAMUEL J. MAY.

A PARTING SONG.

WE sing and part, and shall not meet
Till leaves are brown beneath our feet—
If so the leaves we chance to tread,
For haply they may fall, instead,
In silence on our lowly head!

Dead autumn leaves! that flutter down
To bury all the graves in brown!
By what new stones are they to fall?
The friends whose loving names we call
Are few, and we would keep them all!

Yet now we part, as we have met,
In merry mood, with no regret—
Except that oft a merry mood
Soon leaves us pensive and subdued,
And sorrow fills our solitude.

What social hours we now recall!
We end them here, for these are all;
The night wanes late, the dews fall fast;
The gladdest hours are soonest past;
We stay, to lengthen out the last.

But soon the budding fruits grow ripe;
And soon the blackbird blows his pipe,
To end his carols with his mate;
'Twill not be long—we only wait
Till Summer shuts her garden-gate!

Yet should we meet amid her bowers,
The roses shall make sweet the hours,
And wooing thrush, or brooding dove,
Whose nest is in the vines above,
Shall watch our friendship turn to love!

The leaves grow golden with the sun;
God's glory enters every one,
And gilds it with a heavenly guise;
So may we, while the Summer dies,
Grow purer by its own pure skies!

THEODORE TILTON.

LECTURES BY A LADY-DOCTOR.

THREE lectures on physiological and medical science, addressed to women, were delivered recently in London by Elizabeth Blackwell, M.D. This circumstance gave an opportunity to such persons as were either curious, sceptical, or otherwise interested in the subject of "women-doctors," to hear the cause advocated by one of themselves. We were among the number of the curious, and on Wednesday, 2d March, we found our way to the Marylebone Institute. A goodly company of ladies were already assembled; and among the number were not a few whom the world honors for good work done in literature, art, and, above all, in charitable labor.

After a brief delay, Dr. Elizabeth Blackwell entered the room. She stood with quiet dignity on the platform by the desk, while Mrs. Jameson read the address which had been presented to her, requesting her to give these lectures. Dr. Blackwell was received with a general expression of sympathy. Many of the persons present were fully aware of the almost unexampled difficulties which had attended the prosecution of her singular career—a career which has initiated women to the possibility of a professional study of medicine. A sketch of this lady's life has already appeared in this *Journal*; but to such of our readers as may be unacquainted with the facts, we will briefly give the following particulars.

Elizabeth Blackwell is an *Englishwoman*, and not an American, as some persons have erroneously believed. Her father was a Bristol merchant, much respected in his native city, but, in consequence of commercial embarrassments, he went to America some years since, taking his family with him. He had hoped to reëstablish his broken fortunes, but disappointments and early death frustrated these expectations. His family of nine children were left without any other resources than those supplied by endurance and perseverance. After many trials common to their position, two of the sisters conceived the idea of entering the medical profession. In 1849, Elizabeth Blackwell received her diploma from the President of the Medical College of the University of Geneva, in the State of New York.

In one of her lectures, Dr. Blackwell eloquently and feelingly described the privations, the difficulties, the calumnies, which attended her during the prosecution of her studies; but a high interest in the vocation she had adopted sustained her in her earnest resolve to pioneer the way for an extended sphere of usefulness to women—a sphere in which, under one form or another, they are virtually more or less engaged already—but for which their education has left them, if not totally unfit, at least very inadequately prepared.

This brings us to the subject touched upon in the first lecture; namely, the utility and importance of physiological knowledge to women generally. Books without number have been written on home-duties and maternal obligations—the *morale* of all this is accepted and unquestioned. One lecturer, with much point, delicacy and justness of reasoning, demonstrated the fact that physiology is the basis upon which women must found a knowledge of these special duties. We are all aware of the effects of the general health and equanimity of the mother upon her offspring. We all know that the management of infancy has a direct and sometimes fearful influence upon the future life of the child. And especially while the physical and moral faculties are in progress of development is the mother's judicious care and direction necessary. Granted, the important function of woman as the guardian of childhood and youth. Now, let us for a moment imagine a person intrusted with a complicated and delicate piece of machinery, which must and, indeed, *can* only be preserved by constant care and attention. Imagine that person to be ignorant of the principles of the construction of that machine; unobservant of its workings, its powers of application, its possible derangements; unconscious that certain conditions are injurious, and often fatal to its organization; imagine, we repeat, such a state of things, and what would be the result? The answer is self-evident, and yet that precious thing called *health*—the health not only of individuals, but of families—is in the hands of women whose education has never included even the most elemental knowledge of physiology.

Be it clearly understood that we are now speaking of physiological knowledge in reference to the *preservation* of health; professional aid is sought when remedial efforts are absolutely essential, but how frequently does it not happen that this state of disease is consequent upon want of foresight, want of judgment, want, in fact, of the application of the commonest hygienic principles.

In the savage state, where nature is allowed free play, it is true pharmacy is confined to some few simple herbs, and professorships are not. But we who are living in an artificial condition are bound to assist nature out of the difficulties with which we ourselves environ her. Dr. Blackwell dwelt at some length upon the laws of health, the fitness of the pursuit for feminine study, and the possibility of improving the general standard of health. There is a homely saying, "It is easier to prevent than cure," but it is a saying more frequently quoted than practised—so called "common sense" is insufficient without a knowledge of principles, and surely that knowledge, without being exclusive or pedantic, might be admitted into the general education of females.

The lecturer dwelt on the benefits likely to arise from the cultivation of the science of physiology. The mental and moral progress is so intimately connected with physical conditions that no person is worthy the name of educator who does not carefully observe the action and reaction of the mind on the body—the body on the mind. We were reminded of several pertinent instances of the power of the will in shaking off disease. We ourselves know of a cure where hydrophobia was arrested by a tremendous effort of the will. The power possessed by man of preventing or controlling insanity, is a subject of the highest importance, and one, we think, deserving of further investigation than it has ever yet received. There is a class of phenomena which, though not yet sufficiently assured, may some day help us to an understanding of the abnormal state of the brain. Any disturbance of the due equilibrium is injurious. The lecturer pointed out the necessity of acquiring or avoiding certain habits of thought, of varying employments, as among the many means of maintaining mental and physical health. Dr. Blackwell mentioned the singular fact, that there are two classes of people, the most widely separated by social rank, whose numbers are thinned by death and disease, beyond the average of their fellow-citizens. These classes are represented by the common soldier of the barracks, and the fine lady. For months past, the newspapers and periodicals have been teeming with facts relative to the sanitary condition of the army; fashion yields her statistics more grudgingly; but monotony of life, vitiated air, deficiency of exercise, want of duties and employment, and injurious release from care and self-dependence, contribute, together, to identical results, in cases which at first sight seem as dissimilar as the poles.

Individuals are lost sight of in a system; but no system, however wisely conceived or humanely practised, can abrogate that law of nature which we understand by self-development—hence *all* persons ought to know something of that frame which is so "fearfully and wonderfully made." "A little knowledge is a dangerous thing," is the oft-repeated adage of the satisfied ignorant. No knowledge at all is still more dangerous. Would that statistics could reiterate again and again the number who are sacrificed annually to ignorance and neglect, on the one side, and to the omnipotence of fashion, on the other. Social life is ruled by women—let women inform themselves of the evils which lie in and about it.

To women as dispensers of charity, physiological knowledge is essential; and though much has been done by the noble institutions of our country, much special work remains for women—the name of Miss Nightingale is sufficient to endorse this statement with authority.

In a journal of this character, we can only allude to the more purely medical portion of Dr. Blackwell's discourse. After receiving her diploma in America, that lady further prosecuted her studies in London and Paris, where she received high testimonials. Subsequently, she established herself at New York as a physician for women and children. She has now returned, hoping to find in her native country a sphere of usefulness, and her due meed of encouragement. She proposes to establish a hospital in London for the diseases of women and children, under the care of herself and her sister, who has likewise obtained a medical diploma. We understand, through the medium of the newspapers, that a lady has offered £8,000 towards this object.

It is further proposed that there should be a professorship for instructing women generally in hygiene.

The medical movement in America is successfully progressing. Society there has accepted the fact as one which is full of the promise of increasing utility.

The question of whether the innovation will find favor in England can only be answered by time and trial. If the female branch of the profession had many such able advocates as Dr. Elizabeth Blackwell, we have no doubt that indefinite progress would be made ere long, and that an assured position would be gained for the lady-professors. At present, the movement is an experiment. If public opinion might be tested by Dr. Blackwell's sympathizing audience, we should certainly pronounce a favorable augury.

There is one remark we will make in conclusion—that the power of *intuition*, characteristic of the feminine intellect, is admirably calculated to assist in discovering particular forms of disease, especially that class which is connected with hysteria—often so subtle, so complicated in its symptoms.

After the conclusion of the course, Mr. Jameson, in the name of the ladies present, returned thanks to the accomplished lecturer; and so terminated a very interesting and certainly a very novel gathering, which, we doubt not, will afford subject for much earnest thought. —*Chambers's Journal.*

MUSIC.*

A SERMON BY REV. CHARLES KINGSLEY.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."—Luke ii. 13, 14.

You have been just singing Christmas hymns; and my text speaks of the first Christmas hymn. Now what the words of that hymn meant, what peace on earth and good-will towards man meant, I have often told you. To-day I want you, for once, to think of this: that it was a hymn; that those angels were singing, even as human beings sing.

Music. There is something very wonderful in music. Words are wonderful enough; but music is even more wonderful. It speaks not to our thoughts as words do—it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how; it is a language by itself, just as perfect, in its way, as speech, as words; just as divine, just as blessed.

Music has been called the speech of angels; I will go further, and call it the speech of God himself; and I will, with God's help, show you a little what I mean this Christmas day.

Music, I say, without words, is wonderful and blessed; one of God's best gifts to man. But in singing you have both the wonders together, music and words. Singing speaks at once to the head and to the heart, to our understanding and to our feelings; and therefore, perhaps, the most beautiful way in which the reasonable soul of man can show itself (except, of course, doing *right*, which always is, and always will be, the most beautiful thing) is singing.

Now, why do we all enjoy music? Because it sounds sweet. But *why* does it sound sweet?

That is a mystery known only to God.

Two things I may make you understand—two things which help to make music—melody and harmony. Now, as most of you know, there is melody in music when the different sounds of the same tune follow each other, so as to give us pleasure; there is harmony in music when different sounds, instead of following each other, come at the same time, so as to give us pleasure.

But why do they please us? and what is more, why do they please angels? and more still, why do they please God? Why is there music in heaven? Consider St. John's visions in the Revelations. Why did St. John hear therein harpers with their harps, and the mystic beasts, and the elders, singing a new song to God and to the Lamb; and the voices of many angels round about them, whose number was ten thousand times ten thousand?

In this is a great mystery. I will try to explain what little of it I seem to see.

First. There is music in heaven, because in music there is no self-will. Music goes on certain laws and rules. Man did not make these laws of music, he has only found them out; and if he be self-willed and break them, there is an end of his music instantly; all he brings out is discord and ugly sounds. The greatest musician in the world is as much bound by those laws as the learner in the school; and the greatest musician is the one who, instead of fancying that, because he is clever, he may throw aside the laws of music, knows the laws of music best, and observes them most reverently. And therefore it was that the old Greeks, the wisest of all the heathens, made a point of teaching their children *music*; because, they said, it taught them not to be self-willed and fanciful, but to see the beauty of order, the usefulness of rule, the divineness of law.

And therefore music is fit for heaven; therefore music is a pattern and type of heaven, and of the everlasting life of God, which perfect spirits live in heaven; a life of melody and order in themselves; a life of harmony with each other and with God. Music, I say, is a pattern of the everlasting life of heaven; because in heaven, as in music, is perfect freedom and perfect pleasure; and yet that freedom comes not from throwing away law, but from obeying God's law perfectly; and that pleasure comes not from self-will, and doing each what he likes, but from perfectly doing the will of the Father who is in heaven.

And that in itself would be sweet music, even if there were neither voice nor sound in heaven. For wherever there is order and obedience, there is sweet music for the ears of Christ. Whatsoever does its duty, according to its kind which Christ has given it, makes melody in the ears of Christ. Whatsoever is useful to the things around it makes harmony in the ears of Christ. Therefore those wise old Greeks used to talk of the music of the spheres. They said that sun, moon, and stars, going round each in its appointed path, made, as they rolled along across the heavens, everlasting music before the throne of God. And so, too, the old Psalms say. Do you not recollect that noble verse, which speaks of the stars of heaven, and says:

> What though no human voice or sound
> Amid their radiant orbs be found?
> To Reason's ear they all rejoice,
> And utter forth a glorious voice;
> Forever singing as they shine,
> The hand that made us is divine.

And therefore it is that that noble Song of the Three Children calls upon sun and moon and stars of heaven, to bless the Lord, praise him, and magnify him forever; and not only upon them, but on the smallest things on earth; on mountains and hills, green herbs and springs, cattle and feathered fowl; they too, it says, can bless the Lord, and magnify him forever. And how? By fulfilling the law which God has given them; and by living each after their kind, according to the wisdom wherewith Christ the Word of God created them, when he beheld all that he had made, and behold, it was very good.

And so can we, my friends, so can we. Some of us may not be able to make music with our voices; but we can make it with our hearts, and join in the angels' song this day, if not with our lips, yet in our lives.

If thou fulfillest the law which God has given thee, the law of love and liberty, then thou makest music before God, and thy life is a hymn of praise to God.

If thou art in love and charity with thy neighbors, thou art making sweeter harmony in the ears of the Lord Jesus Christ than psaltery, dulcimer and all kinds of music.

If thou art living a righteous and a useful life, doing thy duty orderly and cheerfully where God has put thee, then thou art making sweeter melody in the ears of the Lord Jesus Christ than if thou hadst the throat of a nightingale; for then thou in thy humble place art humbly copying the everlasting harmony and melody by which God made the world and all that therein is, and behold it was very good, in the day when the morning stars sang together, and all the sons of God shouted for joy over the new created earth, which God had made to be a pattern of his own perfection.

For this is that mystery of which I spoke just now when I said that music was as it were the voice of God himself. Yes, I say it with all reverence: but I do say it. There is music in God. Not the music of voice or sound; a music which no ears can hear, but only the spirit of a man when awakened by the Holy Spirit, and taught to know God, Father, Son, and Holy Spirit.

There is one everlasting melody in Heaven, which Christ, the Word of God, makes forever, when he does all things perfectly and wisely, and righteously and gloriously, full of grace and truth; and from that all melody comes, and is a dim pattern thereof here; and is beautiful only because it is a dim pattern thereof.

And there is an everlasting harmony in God; which is a harmony between the Father and the Son; who, though he be coëqual and coëternal with his Father, does nothing of himself, but only what he seeth his Father do; saying forever, "Not my will, but thine be done," and hears his Father answer forever, "Thou art my Son, this day have I begotten thee."

Therefore, all melody and all harmony upon earth, whether in the song of birds, the whisper of the wind, the concourse of voices, or the sound of those cunning instruments which man has learnt to create, because he is made in the image of Christ, the Word of God, who creates all things; all music upon earth, I say, is beautiful in as far as it is a pattern and type of the everlasting music which is in heaven; which was before all worlds, and shall be after them; for by its rules all worlds were made, and will be made forever, even the everlasting melody of the wise and loving will of God, and the everlasting harmony of the Father toward the Son, and of the Son toward the Father, in one Holy Spirit who proceeds from them both, to give melody and harmony, order and beauty, life and light, to all which God has made.

Therefore music is a sacred, a divine, a Godlike thing, and was given to man by Christ to lift our hearts up to God, and make us feel something of the glory and beauty of God and all which God has made.

Therefore, too, music is most fit for Christmas day of all days in the year. Christmas has always been a day of songs, of carols and of hymns; and so let it be forever. If we had no music all the rest of the year in church or out of church, let us have it at least on Christmas day.

For on Christmas day most of all days (if I may talk of eternal things according to the laws of time) was manifested on earth the everlasting music which is in heaven.

On Christmas day was fulfilled in time and space the everlasting harmony of God, when the Father sent the Son into the world, that the world through Him might be saved; and the Son refused not, neither shrank back, though he knew that sorrow, shame and death awaited him, but answered, "A body hast thou prepared me. . . . I come to do thy will, O God!" and so emptied himself, and took on himself the form of a slave, and was found in fashion as a man, that he might fulfil not his own will, but the will of the Father who sent him.

On this day began that perfect melody of the Son's life on earth; one song, one poem, as it were, of wise words, good deeds, spotless purity, and untiring love, which be perfected when he died, and rose again, and ascended on high forever to make intercession for us with music sweeter than the song of angels and archangels, and all the heavenly host.

Go home, then, remembering how divine and holy a thing music is, and rejoice before the Lord this day with psalms and hymns, and spiritual songs (by which last I think the apostle means not merely church music—for that he calls psalms and hymns—but songs which have a good and wholesome spirit in them); and remembering, too, that music, like marriage, and all other beautiful things which God has given to man, is not to be taken in hand unadvisedly, lightly, or wantonly; but, even when it is most cheerful and joyful (as marriage is), reverently, discreetly, soberly, and in the fear of God. Amen.

*From a recently published volume, "The Good News of God," Sermons by Charles Kingsley, Rector of Eversley. Author of Alton Locke, Yeast, Hypatia, etc.

THE KING OF NAPLES.

THIS monarch died on the afternoon of Sunday last, having reigned twenty-nine years. The reign of Ferdinand may be divided into two parts—the period of normal Bourbon absolutism and the period of revenge. As for the first, the late King himself explained its principle in a letter to King Louis Philippe, who had counselled him to govern with more moderation. "Liberty," he wrote, "is fatal to the Bourbons, and I am determined not to incur the fate of Charles X. My subjects do not want to think or reflect. Our family does not belong to this century; we are ancient and if we adopted modern notions, we should be ridiculous." Accordingly, after a few illusory signs of lenity, displayed at the period of his accession, Ferdinand commenced an era of political persecutions, proscriptions and executions. The infamous Del Carretto, made chief of the police, was permitted to attach every department of the Government to his office, while all the moral influences of the State were made over to the Jesuits and the priests. Between 1832 and 1847 seven attempts at insurrection were made. Criminal procedure became more vigorous and cruel, the use of torture in prison became frequent, and members of the noblest families fled into voluntary exile to avoid accusations which were easily made, but which it was almost impossible to repel. In one day Ferdinand signed the death warrant of eleven political prisoners. Urged by the events of 1848 to do something for its safety, the King proclaimed a constitution, and sent an army and fleet to join the Italian cause. The army was recalled just as it reached the frontiers of Lombardy, and before it had struck a blow in the cause of liberation; the Admiral of the fleet, it is now known, had orders to avoid any collision with the Austrians; and the constitution was employed as a trap to entice men to free speech. A feline cunning pervaded the acts of Ferdinand during the revolutionary period. He might then be seen kissing and offering cigars to the patriots and statesmen whom he was about to consign in a few months to the most horrible of dungeons, and the companionship of murderers, upon the evidence of men of known infamy, suborned as accusers. Mr. Gladstone has described for the world the kind of civil and judicial administration which followed the overthrow of representative government. It was not mere imperfection, corruption, or occasional severity, but incessant, systematic, deliberate violation by the executive of every law, human and divine. The government, he told us, was "in bitter and cruel, as well as illegal, hostility to whatever in the nation really lives and moves, and is the mainspring of practical improvement and progress." The consequence was "a total inversion of all the moral and social ideas." Men said of the government, "This is the negation of God created into a system." And this government was no other than the personal will of the King. For nine years has the deadly feeling of revenge been quick and lively in the heart of that most cruel of monarchs; and while he lay on his death-bed, beseeching the blessing of the Pope, twenty thousand of his subjects lay in prison charged with political offences.—*London Inquirer, May 28.*

GOOD WORDS FOR GOUT.—When Xerxes offered a reward for a new pleasure, it is a pity he did not first think of asking his physicians to give him a taste of the gout. He would have found its departure—duly preceded by its arrival and its stay—the most agreeable sensation he ever felt in his life. For gout is a gentlemanly and accommodating visitor, not dangerous upon the whole: you may enjoy the advantage of his company often and often, without apprehension of any untoward result. It cannot be denied that unlooked-for accidents will now and then occur; but they are the exceptions rather than the rule. They are treacherous and shabby tricks which Death maliciously plays off on Gout to put him out of favor with the sons of men. Many and many people are in the habit of receiving Gout in their houses, all their lives long till he becomes quite an old and respected acquaintance (to despise him is impossible), and yet receive their death-stroke from some other enemy. They die, not of Gout's ill-treatment, but because Gout cannot come to their rescue and drive out the new intruder, who has broken into the premises with malice prepense. Count the total number of fits of the gout which came off in Europe in twenty-five years, with the actual deaths with which Gout stands really and truly chargeable during the same period, and the proportion is reduced to an infinitesimal fraction; to all but snow-white innocence. Gout introduces you to a variety of new sensations and new ideas which otherwise would be closed to you; and consequently enlarges your views of life. You have heard of the village stocks (once a national institution); but you have no notion what it is to be in the stocks. Gout will enlighten your ignorance, by laying you flat on your back so that you could not stir for your life if the house caught fire